FOVRE GODlye ſermons agaynſt THE POLLVTION OF IDOLAtries, comforting men in perſecutions, and teachyng them what commodities thei ſhal find in Chriſtes church, which were preached in French by the moſte famous Clarke Jhon Caluyne, and tranſlated fyrſt into Latine and afterward into Engliſhe by diuers godly learned men.

PSAL. 16.

I wyl not take the names of the Idols in my mouth.

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1561.

#4438

ROVLAND HALL TO THE READER.

THere be thre cauſes ſpecially that moueth me to printe theſe ſermons of maiſter Ihon Caluine the faithful ſeruant of god and the apoſtle of our time. Th'one is the worthines of the matter ſet furth in theſe ſermons. The other is the plaines and ſimplicitie that thys great clarke vſeth in all his ſermons to the people. The third is the reuerent handling of the ſcriptures, without tauntes, ſkoffes, or ieſtes, or any trifling tales, wherby our engliſh nacion may ſe & iudge what power the word of god hath of it ſelf, whē it is moſt naked & bare and void of that painted ſheathe that men would put vpon it. The matter is mete for al men to know, and ſtandeth in theſe foure pointes. Fyrſt, there is a generall admonicion to flye idolatry. Secondly an exhortation to folow Chriſt in ſuffering of perſecution, and bearing of the croſſe. Thirdlye the liberty to ſerue god, and the cōmoditie to liue in the church of god is commended. Fourthly with how great paines & care this liberty to worſhip god purely in ſom chriſten congregation ought to be ſoght for and deſired of all chriſtians, is deſcribed. And for a concluſion there is addded the expoſition of the. 87. pſalme, which teacheth that the church of god thogh it ſeme miſerable in this world, yet doth it excel al the kyngdoms of the earth becauſe god loueth it gouerneth it, ſtabliſheth it, multiplieth it, and taketh the count and numbre of his elect people out of it.

Con-

Concernyng the ſecond poynt. The ſimplicitie is ſuch, as our Sauiour Chriſt and hys apoſtles vſed in their ſermons, of the which ſainct Paule ſpeaketh to the Corinthiãs, ſaying that he came not with excellencie of wordes, or of mans wiſedome to ſhew vnto them the teſtimonie of God, leſt the croſſe of Chriſt and the power of God workyng thereby ſholde be of none effect, whyles men ſhould attribute that to eloquence which only is wrought by the ſpirite of god in the hearres of the faythful.

For the thyrd: he obſerueth the precept of ſainct Peter. Yf any man ſpeake, let him ſpeake as the wordes of God So that all hys ſermons ſeme nothyng els but the ſwete licour of the ſcriptures and liuely word of god ſet furthe before our eyes in Chriſtalline veſſels to entice vs to beholde them and to prouoke vs to taſt and to ſmel of theſe lycours of lyfe whiche he brocheth vnto vs of that abundance which god hath geuẽ vnto him in theſe our times.

God grant vs grace thankefully to receyue
Gods good gyftes in this and all other
thynges offered vnro vs.
So be it.

A Sermon vvherein

AL CHRITIANS ARE MONI-

shed to flye the outward idolatrye, taken out of the. iij. verse of the. xvj. Psalme.

I will not communicate with their bloodie sacrifices, neither will I take their names in my mouth.

THE DOCTRINE VVHIch we shal entreate in this place, is playne ynough and easie, sauyng that the greatest parte of those that professe them selues to be Christians, do seke out and bring, I can not tell what subtelties to cloke they euill withall. But the summe of this wholle doctrine is, that after we knowe the liuing god to be our father, and Jesus Christ our redemer, we oght to consecrate bothe body and soule vnto hym, who of his infinite goodnes hath taken vs into the numbre of hys sonnes: and to acknowledg with all kinde of beneuolence, honour, and obedience, that

ſame benefit which our moſt deare ſaui-
our did vouchſafe to beſtow on vs after
he had bought it with ſo greate a price.
And becauſe we ar bound not only to re
nounce al infidelitie, but alſo to ſeperat
our ſelues frō al ſuperſtitions, which do
aſwell diſagre wᵭ the true ſeruice of god
the father, as the honor of his ſonne our
ſauiour & which can by no meanes agre
wᵭ the pure doctrine of the goſpell & true
confeſſion of the faith, I ſayde this doc-
trine of it ſelfe to be ſo eaſye, that only
the practiſe and exerciſe thereof oght to
remaine vnto vs, ſauing that many mē
do ſeke certain deceitful ſhiftes, thorow
which they wil not be ouercome in that
thyng, the which is moſt chiefly condem
ned by gods owne mouth. This cauſe
conſtraineth vs at this time to tary lon
ger in the declaration of this matter,
that euery man may know his own du
tie, and deceaue not himſelfe, thinking
that he is eſcaped when he is couered,
as the common ſaying is, vnder a wette
ſack. But for that there be many of this
opiniō, whoſe churches ar thorowly pur
ged frō the filthines, & idolatries of the
papiſme, that this argumēt or treatice
is

ſs but ſuperfluous, before we paſſe any further, it is not vnprofitable to declare ſuch mē moſt fouly to be deceiued. Firſt whē it is declared, how great an offēce it is, for vs to be polluted & defiled with the idolatours, feininge oure ſelues to cleaue & conſent to their impieties, we ar admoniſhed to mourn for our former ſyns, & to aſke of god forgeuenes of thē with al humblenes, & in this thing to acknowledge the ſinguler benefite which he gaue vnto vs, drawing vs forth of that ſame filth wherin we were holden down & drowned. For we truly are not hable to ſet forth this ſo great a benefit worthely inough. And for that we know not what ſhall happen vnto vs, and to what end God doth reſerue vs, it is very expedient to be prepared and armed in tyme, that into what ſtate ſoeuer we ſhal come, or with what ſoeuer temtations we maye be oppugned, we neuer ſwarue from the pure worde of god. Fyrſt it may be that many of thys oure churche and congregation, ſhall trayueil into ſome papiſtical countrey, who oght greatly nowe to be in a readines & armed to batel. Then albeit God doeth

geue vs at this time liberty to ſerue him purely and godlilye, yet we knowe not how long this our beneſite ſhal cõtinue. Let vs therfore take this time of our quietnes and tranquillitie, not as thogh it ſhal alwaies laſt, but as it wer a time of truce, wherein god doth geue vs leaſure to ſtrengthen our ſelues, leſt when we ſhalbe called to vtter the cõfeſſion of our faith, we be found new and vnprepared becauſe we contemned the meditacion of that matter in due time. Nether truly ought we to forget in the mean while our brethren which are kepte vnder the tyranny of Antichriſt, oppreſſed wyth moſt miſerable bondage, but to take, remembrance, pitie ouer them, and to prai god to ſtrengthen them with that conſtancie, which he requireth in his word. We muſte alſo admoniſhe and ſolicite them by al wayes, not to reſt in places where men are faſt on ſlepe in their voluptuouſneſſe, but to applie diligently this thought, and wyl, that thei confeſſe the glorie due vnto god. For we are not taught of god onely for our ſelues, but that euery man after the meaſure of his faith, ſhuld brotherly communicat with

his

his neighbors, and distribute vnto them that thing he hath learned and knowen in gods schole. Nowe se we then that it is profitable, yea truly necessary so well to our selues, as to our brethren, that the remembrance of this doctrine shulde be renued very oft, especiallye seyng the text it selfe wh:ch we shal expound, doth leade vs to the same purpose. Dauid doth openly protest, and as it wer doth make a solemne vow, that he wil neuer be partaker in the sacrifices of Idolaters, and also that he wyll so detest, and greuously hate the idols that he wyl not at anye time once name thē, as though he shuld defile his mouth in naming them.

This is not the fact of som one man but the example of Dauid the most excellent kinge and prophet which oght to be vnto al gods children a certain comon rule to ryght and godly life. And to thentent we may the better perceaue this thyng and more vehemently be moued with, the true fear of god the cause is to be noted which he addeth wherein truly resteth as it were a certain foundation of that same alienation and offence wherby he doth most greatly abhorre the com

munion of idolatours. The lorde, saieth he is myne enheritaunce. But is not, this thing comon to all faithful and godlye men. There is no man truly whych wold not glorie in so excellent athyng. And this is sure without al doubt, that god being once geuen vnto vs in the person of his sonne, doth dayly entise vs to possess him. But ther be veray fewe which ar so affected in this part, as the greatnes and worthines of this same mater shuld seme to aske and deserue. Nether truly can we by any meanes possess god, onles on this condition that we also become hys. Dauid therfore of good right and worthely did set the foundation of hys godlynes, and religion in this sentence and reasonseing that god is his enheritaunce, he wil refrain from all pollutions of idoles which do turne vs, from God hymselfe. This is the cause why the prophet Esay, when he had vpbraided the iewes that they had geuen themselues to fals and strange goddes, whō they had made, added afterwarde, theis, saith he, ar thy portion signifieng by these words, that god doth deny to the worshippers of idoles all bond & felow-

shippe

shyppe of couenante and disenheryteth them, and vtterly depriueth them, of that so infinitly great benefite, whiche he wold haue bestowed on them, geuing him selfe vnto them. Som man will except and sai that the prophet entreateth in that place only of them which put their affiance in idoles, and deceaueth them selues thorow opinion and incredulitie. I graunt but this also I answar yf they that do transferre gods honour: vnto idoles, are vtterly separated and cut of from his felowship, they also doe are and decline some what from him, which doe feine them selues to consent to superstitions thorow feare and weakenesse of mynde.

For no man can in heart or any conformable fashion or in wyll, and in purpose of minde, or faining, or by any true or fained waye approch to idols, but he must so far go back frõ god. Wherefore let this sentence be thorowly persuaded and remaine depely printed in our heartes, that thei which seke god with a tru and pure minde, to the ende to possesse him for their enheritance, wyll haue no communion and felowship with idoles,

with

with whome god hath that diuorce and debate, that he wold haue al his to proclaim and make continuall and deadlye war vpon them. And in this place Dauid by name doth erpreſſe, that he wyll neuer be partaker of their oblations, nether haue theyr names in his mouth and talking. He might haue ſaid on this wiſe, I wil not deceyue my ſelf with vnwiſe and foliſhe deuocions of the vnbeleuers, I will not put my truſt in ſuche abuſes, nor I wil neuer forſake goddes truth, to folow theſe lies, but he ſpeaketh not on this maner, but doth rather promiſe conſtantly, that he wyll neuer be cõuerſant among theyr ceremonies. Therfore he doth teſtifie ſo far furth as concerneth the ſeruice of god, he will abide continually in al puritie and holynes both of bodye and ſoule. And firſt in this place we muſte conſider, whether this be not idolatrie to ſignifie and declare by outward tokens, our agremẽt with thoſe ſuperſticions, wherwith the ſeruice of god is corrupted & vtterly peruerted. Thei that ſwim (as the cõmon ſaying) betwirt two waters, allege this ſaiyng, ſeing that god wold be honored

in

in spirit, idols cā by no meanes be hono
red vnles a mā put his trust in thē. But
to this may be easly answered, that god
doth not so require the spiritual seruice
& adoration of the minde, that he gran-
teth and remitteth the other part of our
nature vnto idols, as though that part
shuld seme nothing at al to belong vnto
him. For it is said in many places, that
the knees must be bowed before god & al
so the hands lifted vp to heauen. What
then? surely the chief honor that god re-
quireth is spiritual but the outward sig
nification wherbey the faithful do testi-
fie that it is god only whō thei serue and
honour, must so immediatly folow, that
thei must at one time be ioined together
But one place shal so suffice for al, to cō
fute that obiection which thei snatch of
one word, that thei shalbe plainly rebu
ked & conuict. In the. iii. chap. of Daniel
it is writtē that Sidrach, Misach & Ab-
denego, refused & denied vnder any ma-
ner of colour, to consent vnto the super
stition set vp & erected by Nabuchodono
sor, declaring that thei wold in no wise
honor his gods. If these goodly wittie
sophisters had bene there at that time,
wold

wold haue laught to ſcorne ỹ ſimplicitie of theſe thre ſeruants of god. For I ſuppoſe thei wold haue taunted them with ſuch like wordes, you foliſh mẽ, this truly is not to honor them, ſeing you put no affiance in theſe thynges. There is no idolatrie but where there is deuociõ, that is to ſay, a certain bending & application of the minde to honour and worſhippe the idoles. But theſe godly men did folowe a better & wiſer counſell, for this anſwer which thei made, proceded not of their owne wit, but rather of the holy goſt, which moued thẽ thus to ſpeake, whõ if we wil not reſiſt, we muſt accept this place & this example, as a certen rule & definicion, that idolatry is an outward action againſt gods honor, yea although it procede not frõ the wil and purpoſe of the mind, but be only colourable and feined. In which matter thei make goodly cauilatiõs that ther is no idolatrie at all when as our affiance is not put in idols. Yet ſhal theſe mẽ continually remaine condemned by the ſentẽce which the mightieſt iudge hath pronoũce. But theſe mẽ do cõtend only for the name, only going about ſomdeal to

leſſon

lesson their faute, which thei can by no meanes defend or excuse. Yea, thei wil grant that this thing is euil done & not rightly, yet notwithstanding thei wolde haue this fact to be iudged as a certeine veninal syn. But although we grant thē as touching the name ỹ thing thei aske yet thei shal not get so much therby that thei mai make their cause much the better. Let vs sai thus, that such maner of feined worshippig of idols, is not called idolatry, yet neuertheles it shalbe a traiterous enterprise against god, a certain fact repugnant to the cōfession of faith, & a foul filthy polutiō most ful of wicked sacrilege. I pray you when the most sacred seruice & honor of god is so violated that we falsly break ỹ promise we made to him, that thorowe cowardise & faintnes of stomack we denie croeedly & fasly our christian profession, that we becom inconstant and double, that we defyle our selues foulye with those thinges, which god hath cursed with all kinde of maledictiō: is this so light a matter that after we haue done it, we oght onely to wipe oure mouth, and confesse that we haue committed a certaine small fault:

Let

Let vs therfore put away these shiftes, specially seing they serue for no nother thinge, but to make vs boulder, and to geue vs greater, libertie to sinne, and doth nothing, at al diminish our fault: Ther be also other more impudent, whi che do not only, chaunging the name go about to persuade that it is not so great and vnworthy a sinne: but do plainly & precisely deny it to be sinne. It is sufficient saye they that god be honoured with hart and, minde. Euen so trulye if the hart it selfe were not doubble. For when the minde is truely sounde and pure the bodye shall neuer be drawen into a contrary part. I wold know of them what that is that moueth & leadeth their fete to the temple. For when thei go to heremas, their legges wil neuer be stirred of theyr owne motion, but must nedes be mouedbi the inward power of the mind: Then must thei nedes cõfes that ther is in them selues a certain desir & motion, of minde wher of thei be caried to worship idoles, & chefely because they couet to apply them selues after their wil and opinion, which are enemies to the truth yea and do so conforme them selues to,

please

please them, that they do muche more es teme ther fauour and ther owne lik then gods honour and glorye. Besides thys, their impudencye is so manifest & shamful, that i am ashamed to disput against it, as though it had some colour or lyknesse of reason, yet I must nedes do it, seyng they do please them selues so greatly, and are, as it were men dronken in their owne opiniones and pleasures, fallen fast on slepe. They thinke this is inogh to worship god in spirit, whos then shall the body be? Truli. S. Paull moueth vs to honour god, both in body and spirit, for they be his owne & belongeth to none other. God hath created the body, and shal it be leafull for vs therwith to serue & honoure the deuell as though he shold seem to be the author & maker, therof? It wer better they wold professe them selues openly to be maniches and denye that god made the whole man. If they had neuer so litle tast of the gospel thei wold not burst out in to so licetious impudēcy. But now it is plain inough, that they in no wise know, what is the power and greatnes of this benefite, to be redemed with the bloud of gods sōne.

And to proue this true, how can we lok for the reſurrection of the fleſhe except we beleue that Chriſte Jeſus is the redemer both of bodyes and ſoules? Saint Paul alſo doth admoniſh vs, not to be the ſeruantes of men, becauſe we were bought & purchaſed with ſo great aprice which is the bloud of gods ſonne. Then he that doth ioyn and addict him ſelfe to the wicked ſeruice of idoles, doth he not treade vnder his feete the moſte ſacred blood of Jeſus Chriſt, wherin doth conſiſt the price of the eternal and immortal glorie, which we loke for in our bodies? What reaſon is it that our bodies ſhuld be defiled & prophaned before idoles, ſeing the crown of eternall lyf is promiſed vn to them in heuen. This wallowinge in ſatans ſtews and moſte filthye defilyng is it a mean and waye wher by we may come to the kingdom of god? Moreouer it was not ſaid without a great cauſe, our bodies ar the tēples of the holi goſt, therfore they which perceaue not, that they ought to be kept in all holines, doe plainly ſhew them ſelues to perceaue & vnderſtand nothing at all of the goſpel. alſo thei declare that thei know no whit

Corin. i.

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at al what is the power of Jesus Christ and of his grace. For when it is said on this wise that we ar bone of his bones and flesh of his flesh he ought to vnderstand that we be ioyned with him both in bodye and soull. Therefore no man can defile his owne bodye with any maner of superstition, but he doth separat himself, from that coniunction and vniõ wherby we ar made the membres of the sonne of god. But now let these wity & subtile doctours answer me, whether thei haue receaued baptisme onli in ther souls, or whether god hath commanded rather & instituted that this signe shuld be imprinted in our flesh. Shal the body then wherein the mark of Jesus Christ is printed, be polluted and defiled with so contrary, repugnaunt, and so wicked abominations? Also the lordes supper, is it receaued in the mind only, and not also in the handes and mouth? Hath god engrauen in oure bodyes the armes and badges of his sonne, that we afterward shuld pollut our selues with al vnclean nes, with most foul spotes and shame, & so vnsemely deforme our selues that no kinde nor likenes of christian bewtie

ſhuld apeare. It is not lawful in coynig one pece of gold to printe two contrarie coynes, nether to ſet two ſealles the on repungnaunte to the other, vnto one writing: and ſhal a mortal man take vp on him to countrefete and corrupt baptiſme, and the moſte holye ſupper of Jeſus Chriſt, and alſo behold to ſay that, ther is no euel in ſo great & miſchcuous a fact? Suche men truly ar worthy, that their ſeruanntes ſhould perſwade. And make them beleue, thei haue a great, pleaſure, to do them ſeruice when not withſtanding, they geue them ſelues to ſlepe, pleaſurs and al idlenes, and do not moue one finger to do any worke at all. If they ſay it is not alike reaſō, bycauſe we haue nede of their labour that be vnder vs: I anſwer although god haue no nede of vs, yet for that he wil vſe oure labour, ſeruice, and obedience, to ſerue and honour him, truely it is to much vnſemely, and for vs the greateſt ſhame & infamye, to do all thing other wiſe then he will, and cleane to be void of the ſtudye and dutye which we owne vnto him yea our ſhame is ſo muche the greater, that the worme of the earth, and an vnliuing

liuing creature shall requiere more power ouer vs, and honour then his creatour. But yet we must talke with these beastes more plainly. They say it is lefull for them to fein and cloke what soeuer they will emong the papist, and to conforme them selues to that maner & fashion of religiou, whiche is thought most apt to norish superstition. Who is he then that geueth them bread tobe fed with all ther? Who doth make the ground fertile to bring forth fruit? If god do fede and norishe them in those places wher thei dwel as he doth al other men in the other partes of the earth, why do thei not honor the geuer of ỹ benefite w̄ that part of thē self, which is so bountifully norished of him? Why do they rather obey and serue the deuil with their bodies? If these men wer in any part of christians, I wolde vse with them more waighty and higher reasons, & I wolde aske of thē, to what end we liue in this world, and where vnto our life oghte to be referred. But O miserable case that they which with subteltíes and shiftes wil dally w̄ god, are so brutish, that thei must be hādled, as mē not only destitute

of gods ſpirit, but in a maner void of natural common ſence. Thei thinke this is a ſufficiēt excuſe to ſai, thei do nothig in this kind, but for feare of peril & dauger, but yf this colour maye take place, then muſte we ſaye that Joſeph ſhulde haue done no euill, yf he had committed whordome wyth hys maiſtres when it was violētly offered him, ſeing he ſhuld not haue followed hys owne wyll, but haue geuen place to neceſſitie and violence which ſhe did vnto him. It ſhulde haue bene a foliſhe facte of him, to enter ſuch peril and infamie, as afterward he ſuffered by the falſe accuſation of that noughty woman, ſeyng he might haue eſcaped thoſe euils yf he had accompliſhed her wil. But we oght rather to follow the example of Joſeph, and allowe the teſtimony of the holy goſt, who doth commend his conſtancie. If there be no wickednes in taking vpō vs idoletrous religion when we do it to auoide the raging crueltie of the papiſts, the ſeruant ſhall not ſynne, who for his maiſters pleaſure, ſhal playe the baude, kyll, and play the traitour, for feare to diſpleaſe him, vnder whoſe power he is. But I abide to longe in this matter, wherein

(as I saide before) there is no dout or difficultie. It shall not be far from the purpose to consider into how great confusion thei fal, which trauail with all their crafts to escape gods iudgemēt. Others ther be that haue found another shifte & sterting hole, thei grant, that ỹ superstition of the gentils is a wicked & detestable religiō, but it is not al one reason of these & the superstitions which are in ỹ papisme. As though all the false religion that euer was amonge the heithen, was not a corrupting & depravation of the true religiō of god. Frō whēce did ỹ heathē draw & tak to thēselues their ceremonies but of ỹ holy fathers? In which doig this was their great faut, ỹ thei depraued & vtterli peruerted those thigs which thei had receiued wel & wisely instituted of god. But yet al ỹ abominaciōs ỹ euer wer i ỹ world haue ben cloked with a beutiful title of god himself, and the couerture of his religion. But those coūterfeit religions had neuer ỹ cōmendation, power & authority, ỹ god did at any time approue those seruices & congregatiōs, or ỹ faithful mē did vse & frequent thē. Go to let vs procede further.

Although I ſhuld grant the idolatrie of the papiſtes to be vnlike & differ frō the ſuperſtition of the old gentiles, yet can thei not deny but god ſo erneſtly did forbid the religion wickedly ſet vp in Bethel, as al other ſuperſtitiōs which wer inſtituted & celebrated in other places. Whē the calues wer erected in Dā and Bethel this was inſtituted & don vnder a certain colour of his name which had broghte his people of Egipt, yet ỹ ſame religiō which was ther apointed is manifeſtly againſt the doctrine of the law. God doth cōdemne al thoſe ỹ go thither to defile & polute thēſelues. And truly ỹ ſupper of Jeſus chriſt & the popiſh maſſe are no leſſe repugnant & cōtrary the one to the other then ỹ ſacrifices of Moſes & Jeroboā. Frō whēce then is this diſpenſation & licence to go & here maſſe vnder this colour that the ſupper of Jeſ⁹ chriſt is but trāſformed yea rather in dede deformed? But I ſaie & affirm cōtrarie, ỹ al thei that do fear god truly & honor hī godly, ought ſo much the more to hate & deteſt it, for that it doth more openly violat and profane the holy inſtitution of Jeſus Chriſte, then yf it were not ſo repug-

repugnant and contrary vnto the same. Wherefore let vs kepe this cõmon rule generally, that al the ordinance and inuencions of men proponed and takẽ in hãd to corrupt the simple truth of gods word, & to peruert that religion whych he requireth & alloweth, ar very sacrileges with which the christian mã mai in no wise comunicate, without that iniurie & contumelye, which treadeth vnder fete gods honor most wicked. I knowe wel inough how greuous & intollerable this seuere iudgement semeth to them, which wold after their own lust & delicat mind, be more nicelye & mekely spoken to and taught. Wherin what wold thei I shuld do? What moderation & lenitie shuld I vse? Truly now I perceyue how tender & deintie thei ar, I couet so much as mai be to spare thẽ, but both I & thei muste be condemned so sone as god hath spokẽ: therfore if we wil tẽder our own saluacion, let vs take it in god part. Thei say thei find no man more seuere & sharpe then I am, but I wyll declare vnto them, on the other part, that I handle them more mekely and tender lye, then the trueth of the cause, the wor-

worthyneſſe of goddes name, and theyr own ſaluaciõ did require. Which thing beig ſo in ded, truly they can not excuſe and deliuer them ſelues from the neceſſitie of that dutie and teſtimonie, that the prophet Jeremie doth requier of the Jewes captiues in Babilon whõ he not only forbiddeth to come neare the abhominacions of the Chaldeans, or colourably and feinedly to geue anye conſent to them, but alſo doth geue a plain commaundement that thei ſhuld declare the wicked religion of the Chaldeans to be vnto them a moſt filthie ſauor. You ſhal ſay to them (ſaith the prophet Jeremy) the Gods whiche haue not made heauen and earth ſhall periſh both out from the earth, and alſo from vnder heauen. There is alſo in this place another circumſtance to be marked, that when the prophet had writtẽ his boke in Hebrue yet he put in this ſentence erpreſt in the common vulgar ſpech of the Chaldeãs, as though he wold by this meanes conſtraine the Jewes, to change from their tong, to the end thei might more apartly profeſſe the hatred & diſagremẽt thei haue wt the wicked idolaters. Now let

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our nice yonglinges complain of me as though mine aduertisemẽt exceedeth all measure, & yet I haue not any time desired ẏ half part of the dutie which ẏ prophet requireth and asketh so earnestly: but whatsoeuer be ẏ maner other of my saiyng & moderation, or els of my silẽce & taturnitie, neuertheles we are tied & bound to that law which god doth geue vnto vs. And truli it is not wt̃out a cause that god speaking to his faithful saieth to the, you are my witnesses & my seruãts whõ I haue chosẽ. Wherfore who soeuer wyl proue himselfe to be a mẽbre of Iesus Christ ought by al meanes to declare, ẏ the praise & honor of gods name doth so apertain to him, that thei which bi their fainig do hide & buri ẏ testimoni of his trueth, do leaue thẽ selues inexcusable. What I prai you, is to be thoght of thẽ that do al their life time subuert ẏ same? Of what sort are thei ẏ do not only hide ẏ professiõ of ẏ christiã religiõ, & shewetb no tokẽ therof before mẽ, but also cõmitteth many thigs, & those most cõtrari & vnsemely: this therfore resteth ẏ gods childrẽ which liue wher the impurities & abominatiõs remain, do more

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after ỹ example of that godly mã Loth, & alſo ſpeak ſo frely againſt ſo many & ſo great abominable vices of men, as god ſhal geue to them power & opoꝛtunitie. Let vs now com to ſhew certaine kinds of idolatries, which ar of moſt eſtimaciõ in theſe daies. Emõg which ſoꝛt ỹ maſſe is chief, wherof I haue touched ſomthig beforꝛe. Foꝛ although it be ſo famous & notable blaſphemy both in abſurditie & greatnes of miſchief ỹ nothig cã be imagined moꝛ foul & wicked, yet ſtil be thei patrõs foũd foꝛ an euil cauſe, which do triflefoꝛth in this part. But wil thei nil thei, thei ſhalbe cõpelled to cõfes this ỹ I ſay, that ỹ maſſe by it ſelf is a deniall of Jeſus chꝛiſts death, & a certain ſacrilege inuented & oꝛdeined by ſatã to aboliſh ỹ ſacrament of ỹ ſupper. Nether ar they able to deny but ỹ the iuocatiõ of ſaints, & ſuffrages foꝛ the dead, are wicked abuſes, wherby ỹ inuocatiõ of gods name, a thing of al other moſt holi is pꝛofaned & they who amõg ỹ papiſtes do defile thẽ ſelues w̃ theſe abhominations do think thẽſelues gilty of no faute. What ſhuld we do ſai thei? It is not lawful foꝛ vs to coꝛrect & amend thoſe things, which we knowe

knowe euil & fautie, we are priuate men and thei that haue the power & publike autoritie do ernestly defēd these things Therfore we must suffer that violent necessitie. I graunt all this to be true. But I saye this is not to the purpose. It belongeth not to their office to correct and appoint a common ordre for the people, nether doth any mā requier this at ther hand, yet neuertheleſſe they ar admonished to amend them selues, & to institute an honest and manerly behauour of priuat lyfe, which thing whitout all doubt pertaineth to their duitie. Nether do we commaund them to clense the temples and the common streates, but that euery man kepe his owne bodye and hart in puritie and holynes, and labour by all meanes that god may be honored, serued and obeied, in his owne house. For these are fare vnlyke and much dissonaunt to abolisshe the masse in any region, and not to be present at it, when as the vse therof and that religion can by no other meanes be letted but they repete and iterate their saing, that is, that thei do not deny the death and passion of Iesus Christ seing, they haue no suche purpose, to wor-

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ſhip it in their minde. But I do aſke of them, what is that a Chriſten man doth confeſſe with his mouth, but that ſame that he beleueth in hys harte? Thys is plain and, manifeſt inough, that this thing which they do, is moſt diſagreing with the confeſſion of faith. So that, as much as in them lieth, they do not only hyde the true and proper teſtimonye of faith but alſo doe vtterly denye and forſake it. I will yet talke with them ſomthing more familiarly and plainly. For the Papiſtes doe ſaye the maſſe is a ſacrifice wherin thei wil offer Jeſus chriſt to reconcile them ſelues to god. But if this be ſo, it folowеth that Jeſus Chriſt hath not optained vnto vs by his death righteouſnes and eternal ſaluation. Let them ſeke al the, compaſes and ſhyftes they will, yet muſt they come here vnto that all whiche go to maſſe, vnder the name of deuotion & religion, do profeſſe that they conſent ther with. Therfor as much truly as in them lieth they ſhewe that they haue not their redemption perfect inogh by the death of Jeſus Chriſt. Ther be many that ſpeake not ſo largely, nether ſuffer their talke, to wander thorow-

thorowout all sortes of masses, that is to saye, sacrileges. They chose out one kinde of masses only & that thei defēde: it is called the parish masse, or the high masse, for in this thei think ther is more likenes & agreing w̄ the supper of Jesus Christ. And truly it might be said more aptly, ỹ al masses which ar said both of the priests of the lowest degre, & also of ỹ canōs, or of those priests ỹ haue certen chappels, & all other which are founded by any mans wil or that are so saleable that thei be set forth dayly to sale, that all these I say are not vnlike to harlots which in ỹ stewes setting thē selues to sale wout all shame & honestie do make their bodies cōmō to al men, but ỹ high mass to be veri like ỹ same harlot which doeth craftely abuse the honest name of an husbād to hide her vnshamefastnes & to reteyn & defend the estimaciō of an honest & chast wife. Although this similitude doth not agre on euery parte, because ỹ an harlot ioined in matrimony to an husband wil haue some shamfastnes & modestie, ỹ she will not set forth & make herself common to al ỹ commeth: but the parish or high mass is an worlish

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idolatry of al other moſt cõmon, ready & ſet forth to al mens deſires and wycked luſtes: although theſe filthye bawdes, do colour and ſmoth here with thys colour and ſuche bewty, that they retaine ſtil ſome relikes of Jeſus Chriſtes ſupper. It is with this as w̄ the theefe who braggeth and boſteth himſelf then more highly and, gloriouſlye, when he hath wõne and is clothed with the ſpoiles of him whom he hath ſlaine & whoſe horſe he rideth on. We, ſaie they, ſeke the ſupper of Jeſus Chriſte, and when we can not being oppreſt vnder that tyrannie, wher in we dwell, haue the ſame pure, we muſt be content with that which is left to vs, loking for the helping hand of God. For ſuch a goodly and prętie excuſe. By cauſe they haue no, right and perfect vſe, of the ſupper, as though thei had gotten a prouiſon, they witneſſ and openly profeſſ that they haue not Jeſus Chriſte the eternall and only preſte and therfore euerie weke do ſeke a new ſacrifice, to put away their ſinnes. For all this is in ẏ high maſſe, as wel as in that which is ſaide in the name of Nicholas or for the dead. In which thing they

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fein them selues to worshipe an idole, & yet do boste that thei seke Jesus Christ: and because they wold not seme to fight against god without swerd or buckler, thei bring & obiect the authoritie of this or that man, as though the absolutiō of any one manne may exempt and deliuer them that they be not cōdemned of god. I wil not saie that thei lye greuously, when thei alege such men as thei do for the defence of their cause. But in case it wer so that a deuout and godly mā, wer somtime of this minde, that he thought it was nothing euel to come to the high masse, yet afterward when he knoweth the truth, yf he doth disalowe and condemne his former iudgement, his latter is so muche the more to be beleued, for that God hathe brought him, or rather compelled him to disalowe the same, & because he perceueth & plainly knoweth that he is ouercome in that thing which he before did greatlye embrace & alowe. But what nede we herin to stirre the truth, as yf we shuld bloundre and trouble a water that is pure and clear. Do they think that with the iudgment and sainge of a mortall man they maye stop

god and hedge him in? We knowe that ther is nothing besides the truth that in iudgment ogbt to preuaill without the respect of any person this matter is such that the parish or high mass is instituted to sacrifice Jesus Christe, & to reconcile the fauour of god both for quick & dead, and also that a pece of bred shuld be ther worshipped as though it were the sõne of god I do not examine thorowli al the abominations and wickednes, that are in that mass for they be almost innumerable. But I do reherse only the worse & grosser. Now let them that do but feine a consent with suche wickednes and corruptions, washe their hands so clean as they will, yet shall they neuer be more iust and innocent then Pilate. But this is a meruail that this good & religiouse parishioners at easter time do seke some by chappel, or some mockchristian mõk. whiche maye prepare and deliuer vnto them the apish and coũtrefet supper. If the high mass is most nearest the supper of Jesus Christ, as they say it is, why do they not obserue & kepe it? But how after that they haue, bene at the highe mass euery sonday thorow the year, be-

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cause they wold seme to cõmunicat in ỹ sacrament of the supper a right, thei sodenly shake of and forsake the high mast But we shuld not meruaill at such inconstãt they saye, for this is a sure & due punishment, for them which haue layd no foundatiõ at ani tim of truth in ther mindes, that they shuld alwaies wauer and be contraie to thẽ selues in al thigs they do and take in hand. As touching that same hypocriticall supper, I know that they be of this minde, that thei suppose it to be the greatest iniurys to thẽ selues that may be when it is rebuked & improued. But what can we do in that matter seinge it is nothinge agreable to Christes rule? Nether do I finde fault with this that they do it secretly, for I know that the supper was neuer better celebrated, nor moze deuoutly thẽ when the disciples went into some secret place to flye the tyrannye of the enmies. But here ar two faults truly not to be suffered. One that they whiche doe make suche a supper & like apes do falsly and corruptly countrefet the true supper of Christe, do feine that they kepe and worshipe their masse. The other is that the

miniſter, whiche for the moſte parte is ſome religious man the rather to diſſem ble the mater, doth not that office as a chriſtian, but as a preſt of the popiſh pro feſſiõ. And in this thei ſuppoſe thei haue an honeſt and ſure defence yf the maſſe ſaier haue not this purpoſe to ſhew the bread & wine to them to be worſhipped, if he leaue out the canon wherin ar con- teined many great impieties, and if he deliuer the ſacrament to all that be pre- ſent vnder both kinds. But when they ſhall come before the higheſt iudge then ſhall they fele the fruit that they ſought by ſuche gloſing and lies, yea truly they oght now already to perceaue it. For I do iudge thoſe ſame goads and prickes wherwith their conſciences ar prikt and wounded to be agreuous fealing of that ſame iudgment. And truely thys cauſe muſt be decided and plainly debated in that ſame place and courte, where the trueth hath her graue & true witneſſes. For to be ſhort, thei thẽ ſelues do know them ſelues giltye of that mater whieh they haue purpoſed to declare bothe to godes enemies and alſo to the common people. But god muſt neds denye hym

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selfe, yf he allowe the order and doing of that profession. If all the mē in the world with one mind and purpose wold cōspire to pronounce these men ryghteous, yet none be he neuer so ready and mightye can excuse and deliuer them from thys but thei shalbe thought to halt on both sides. And god doeth declare by his prophet, ý no such halting of any man shal be euer allowed before him. As touchig the man whom thei chose to be the minister of their supper it is a folysh thing to abuse his persō, as though thei could seme to make him an apte man to that office and function. Yea but the vertue of that same sacrament say thei, resteth not in the vertue of the ministers. That I grant and adde this to also, yf any deuil shuld minister the supper, it shuld be neuer the worse. On the contrary part if an angell shulde sing masse, yet then shulde it be no whit the better. But we are nowe in another question, that is, whether orders geuen by the pope to a monk do make him apt to the office and and function of a pastour. If thei say contrary that thei perceiue, that thig doth mak nothing to the purpose, & that thei

do not choſe in that ſort the thing it ſelf ſheweth cõtrarie. But let it be that thei as touching the miniſter haue no ſuch reſpect. Yet muſte I abide in that outwarde profeſſion which thei take vpon them & worſhip, yea I muſt preſſe it earneſtly, as a profeſſion moſte contrary & vnworthye a chriſten man. For this is plain and manifeſt that thei do and will defend and couer themſelues, vnder the perſon of a prieſt made for the nonce to colour and diſſemble. But if thei wolde rightly and lawfully celebrat ỹ ſupper, it were their dutie ſo to ſeperat themſelues from the order and profeſſion of idolatours that thei ſhuld apear in that to haue nothing common with them. But now thei be ſo far from this ſeperation, that thei aſcribe themſelues into theyr felowſhip and communion, & do euerye one of thẽ feinedly profeſſe themſelues to be membres of that body. After this thei wil compare vs to the old heretiks, that did refuſe the vſe of the ſacramẽts for the vices of the miniſters, as though we do here reſpect the proper ſinnes of euery man & not rather the cõmon ſtate & condicion. I do paſſe ouer this matter

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shortly, because that which is spoken is sufficient inough to conuince so foule & shameful impudencie. But if these men be so folish and dul witted that thei perceiue not this filthines, the word of god must suffice vs, when the lord saieth by the prophet Jeremy, Israel if thou doest turne, turne vnto me. In which words is most plainly expressed with what simplicitie & integritie of mind we oght to deale & walke before god, wythout any thought & wil to return to those things which we know are not thãkful nor allowed of him. Which is a cause why S. Paul also doth testifie that he was sent to turne ỹ vnfaithful frõ their vanities vnto the liuing god, as though he wold say, it is to no purpose to change some one old & accustomed euil w̃ other hipocrises & feinings, but vtterly to abolish al superstitions, ỹ the true religion mai be set in her own puritie & holines. For without this faith and integritie, men neuer come the right wai vnto god, but do alwais wauer & ar vncerten to what part thei may tourne thẽselues. There be others ỹ ar come thus far ỹ thei disalow and refuse the masse, but thei wold

haue ſome patches kept ſtill which they cal gods ſeruice, leaſt as ſome men ſay, thei ſhuld ſeme to be deſtitute of al religion. And it may be that ſom of theſe be moued with a godly mind & zeale at the leaſt I will ſo thinke, but what ſoeuer their zeale & purpoſe be, yet may we not ſay that thei kepe, the true rule or anye good meaſure. Many ſay we may come to their baptiſmes, becauſe there is no manifeſt idolatrie in thē. As who wold ſaye, that this ſacrament were not alſo corrupted, and vtterlye deformed with al kind of corruption, in ſo much as Jeſus chriſt may ſeme to be ſtil in Pilates houſe to ſuffer all opprobries & ſhames. To conclude, whereas thei ſay ỹ this is the cauſe, why they wolde retaine ſome ceremonies, leaſt thei ſhuld appeare to be voide of al religion, if one ſhulde examine their conſciences, the ſame trulye will anſwere, ỹ thei do it to ſatiſfie the papiſts, & thei change their countenance to flie perſecutiō. Other ſome do watch a time leaſt thei come in the maſſ while and yet thei com to the temple, that mē ſhoulde ſuppoſe thei here maſſe. Other ſome com but at euenſong time, whō I wolde

wold know, whether thei think this to be nothing, that at that same the idols be honoured, that the pictures & images be sensed wᵗ fumigatiōs, that a solemne prayer be made in the intercessiō of som saint, and groūded on his merites, that Salue regina be songe with a loude voyce, and that on euery side a matter is harde so filled and replenished with deuilish & cursed blasphemie that ẏ mind shall not onely abhorre the offence of the eares & eyes there present, but most vehemently thei thought and recordacion therof. I do passe ouer that ẏ singing it selfe in an vnknowen tonge is manifest profanaciō of gods praises & of holy scripture as S. Paule doth admonish in the. xiiii. to the Corinthes. But let this last faut be forgeuen them. If thei come to euensong to geue some signe & testimonie of their christianitie, thei wil do this chiefly on the solemne feastes. But thē there shalbe solemne ensensing the chifest idoles, & great plentie of swete fumigatiōs powred out, the which is a kinde of sacrifice as the scripture teacheth. It was also a maner vsed amōg the gētils, and whereby thei cōpelled ẏ weak mē to de-

nie god. And for this cauſe the greateſt part of martyrs did ſuffer death cõſtantly, for that they wold not make perfumes and burne incenſe to idoles. When theſe men be come thus far, that thei receaue in ther, noſes the ſauour of the ſenſours they alſo pollute them ſelues with that pollution which is moſt greateſt and erecrable ther & yet thei thinke we ogbt, to hide and couer this ſo great wyckednes and miſchef. But I beſeche them in the honourable & holy name of god, that they wil diligẽtly marke this ſaing of the Pſalme, that idoles ar ſo to be deteſted of the faithful & godly man, that they ſhuld not be in his mouthe or tonge, leaſt ẏ talke had of thẽ ſhuld ſeme to cõtaminat and defile him. This one word ogbt to fraie and wᵭ draw vs frõ al congregatiõ & feloſhip of idolatours, be cauſe that we liuig in ẏ cõgregatiõ may eaſeli be wrapped in and defiled. But to ſpeak plaily & frely what I thinke of all theſe which ſek a mean wai betwirt god and ẏ deuel: they haue doubleand variable mindes, & I can not finde out a more apt & fete cõpariſõ to ſet thẽ out & paint thẽ in their liueli colours, thẽ that ſame

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whiche may be brought of Esau ẏ same filthie & double mã. For when he sawe his brother Jacob sent by his father Isaac in to Mesopotamia to seke a wyf, because the womẽ of ẏ land of Canaã dyd so much mislike the father and hys wyf Rebecca ẏ thei thought their lyfe bitter & irksom to lyue among thẽ & rather wisheth death, he marieth a new wif, somwhat to satisfie his parẽts, but he doth not put awai ẏ old. So ẏ he doth kep stil ẏ euil wherof Isaac did so greuously cõplain, but somdeal to amend ẏ matter, he marieth a new wife. Euen so they ẏ are so wrapped vp in ẏ world, ẏ thei cã in no wise folow god do migle & tosse to gether many & diuers kids of religiõs & superstitiõs, ẏ thei mai applie & cõfirme thẽselues by some way to ẏ wil of god, & thei alwais kepe stil som corruptiõ, so ẏ what soeuer thei do cã not apear to be pure & sincere. I know also right well ẏ ther be in those places many miserable souls, which liue there in great difficulties and cares, which truly coueteth to walk rightly wout hipocrisie, & yet can not louse thẽselues, out of many doutes & scruples, which is no meruel i so great

and

and horrible confuſion as we ſee at this time in the papiſme. Yea I doe greatly pitie their miſerable ſtate, whiche ſeke meanes wherby they maye ſerue god deuoutly and liue amonge the enemies of faith if it may be poſſible by any waies. But what wil we? I can do nothing els to the one or to the other, but declare their errour and ſinne, that they themſelues may adde the remedie. If thei cõe herafter to aſke of me this or that more diligently and particularly, I will ſend ſuch curiouſe inquiſitours to the cõmon rule which haue of god. I ſpeak this for that ther be ſome of this ſort of men ſo importune, that yf a man ſhuld anſwer all their difficulties & doutes, he ſhulde ſeme neuer to mak an end of any thing. And me think ſuch men may wel be cõpared to them who after thei be taught in a ſermon to vſe ſobre apparel and decking of the bodye whthout all diſſolute and ſumptuouſe trimming, they wold haue the preacher to make their hooſe & ſewe their ſhoes. Wel what muſt we do thẽ? In this matter there is a certain thing ſet before vs wher vnto we ought to direct and conferre our wholl minde,

ſtudie

studie & thought. That is that the zeal of godes house mai eat vp our hart and so moue vs, that we bear and take vpon our selues, al dishonours, contumelies, and oppzobzies, which ar done most vnwozthily against gods holy name. Whē such desier of gods honour, and feruent loue shallbe kindled in our hartes, not like dzye stubble sone set on fier & easely extinguished, but lik a fier that burneth continually, a man shallbe so far from suffering oz appzouing these abomitiōs wher with the name of god moste shamfully & vnwozthely is polluted, that whē he shall beholde them, he shalbe able in in no wise to suffer dissimulation, silēce and taciturnitie. And it is diligently to be marked, that he saith, the zeal of gods house, that we shuld know that to be referred, vnto the outward ozder which is instituted in the churche, that we shuld exercise our selues in confession of oure faith. I do not wey the mockers whych say, that I my selfe lyuing here without ane daunger, yea rather in great quietnes, doe talke goodely of this maters. I am not he with whom these men haue any thing to do. Foz this is wel knowē

I haue here no land of myn owne. So
mai we thik & ſai of al theſe philſophers
whiche geue their Iudgment without
knowlege of the cauſe. For ſeinge they
wil not here god, who doth now truely
ſpeak ſo iently to them, to teache them:
I do declare the daie & iudgmēt, at what
time being called before the iudgment
ſeat of god, they ſhal hear that ſentence,
againſt the which ther ſhal be no anſwer
nor defence. For ſeing they wil not hear
him, as the beſt and moſt meke maiſter,
they ſhal thē know at the laſt, & fele him
as their moſt ſeure & iuſt iudg. At which
time the ſtowteſt & ẏ craftieſt of thē ſhal
perceaue & know, ẏ thei were deceaued
in their opinions. Let thē be ſo wel ex-
ercíſed and prepared as they wil, to ob-
ſerue or ſubuert iuſtice and epuitie, yet
their lawlike & iudicial ornaments, and
the badges of the great dygnitie and po-
wer, wherewith thei now prowdly war
inſolent, ſhall not thyne geue them the
victorie. I ſpeake thys by cauſa coun-
ſeilours, Iudges, proctours, aduocats,
and ſuche othere bearinge the ſwing in
courtes and iudgmēts, ar not only bold
to ſtriue with G D D, and ſo to contend
that

that thei wold seme to haue gottē a certaine right to scorne & mocke his maiestie, but also reiecting al holy scripture, do spue oute their blasphemies, as the greatest sentences of the law, and most high decrees. These mē whom ẏ world doth honour as certaine idoles, so sone as thei haue spoken one word, can not suffer reason & trueth to haue any place to rest in. But yet by the way I admonish & warne thē before hād, that it shal be better for thē, to haue some remembrance of that same horrible vengeāce, which is ordeined for them that change iustice w̄ iniquitie, & truth, with lying. Nether the doctors & chamber maisters the delitious bācketteurs & very voluptuous mē, take any high degre here, thē that thei may chatter in their feastes, & banquets & bable forth their wordes against ẏ heauēly maister, to whō truly al mē oght to geue most diligēt ear. Nether cā their goodli & famous titles pluk any mā frō this iudgemēt, in which the lordly & reuerēt abbotes, priors, deans, archdecons, as chief maisters of ẏ game shalbe cōpelled to lead ẏ daūce in ẏ cōdē natiō which god shal mak most greuous

Now

Now although the courtears are wont to gratifie men with the ſprinkling of their holye water, let them not thinke that thei can with that kind of doing ſatiſfie god. To conclude, al ieſters & prates let thē hold their tōge & boſt not out their merie wittie ſayinges, onles they wil fele his mightie hād, at whoſe word thei ought to tremble. Wherein theyr errour is to muche foliſhe that beleueth becauſe thei take me for their aduerſary therefore thei ſhall not haue god to be their iudge. Let them ſcrape my name out of their bokes and vtterlye bloth it forth, ſpecially in this kind of cauſe and queſtion, wherein my purpoſe is onely that god be hard and obeyed, not that I ſhulde rule mens conſciences after my luſt, & charge them w̄ any neceſſitie or lawe. As for all others which do not ſo proudly diſpiſe gods word, and yet ar ſo delicate and weake that thei can in no wiſe be moued, I do moſt hartily beſech them, that thei wil take more thoughte and regard to their own duty, ſaluaciō, and gods honour, & do no more flatter themſelues, as thei haue done hitherto. Let them therfore open their eies, and

reare

reare vp them selues that they may beholde the miserie wherein thei are.
I know well inough the euils, difficulties, and stoppes wherin thei be wrapt emõg the papists, I do not speake vnto them, as though it were an easie matter in the middest of ỹ idolatries to take vpon them to defend the pure and sincere religion of god, but if thei lack strẽgth, I aduertise thẽ to flie vnto god the autour of all power, that thei may be made strong by him & learn to prefarre his glorybefore al things of this world. For I do earnestly desier that all faithful men which are miserably afflicted in the papisme, should vnderstand & know this, howe that the prophet Jeremy remaining at Jerusalẽ in Jewry did send this aduertisement and exhortacion vnto the people which were holden captiue and oppressed in Babilon. Ỹf the tiranny of the pope and of all his ministres be to them sharpe and cruell, thei must cõsider, that the Jewes also of that time suffered heauy and bitter bondage and yet thei are commaunded in the vulgare speach of the countrey to execrate the idolatrie of the Chaldeãs. It is not

reason that the tiranny of men should
break or any deal diminish from vs that
due honour we ow vnto god. Here is no
exceptiõ or pretence of preuelege, which
high or low riche or poore may or ought
to vsurpe vnto them selues. Let al men
therefore bow downe their neck, & with
moste humilitie submit them selues to
god. Let the poore mã haue the true fear
of god, let him not say vnconstantly I
know not what to do, least god answer
him, nether know I what to do w̃ thee.
The riche and wealthy men let thẽ not
like drunken sloggards slepe in their
wealth, and consume in their prosperity
and abundance of al thynges, as it wer
in a certain draftubbe, but rather after
the example of S. Paule, let them learn
to esteme al that, as dirt and dammage
which doth withdraw vs from godly &
christian life, or may seme any thing to
hinder vs. We also whiche liue here in
rest & quiet enioyeng the vse of ỹ grea-
test and singuler benefits of god, let vs
not forget that I touched in the begin-
ning, that we apply these things to our
learning, that what so euer hereafter
befall vs, or into what soeuer countrey
we

we shal be led, yet may we alwayes constantlye abide in the pure confession of our faith, detesting al idolatrous religion, superstitions, and abuses, which are against gods trueth, do obscure his honour, and vtterly subuert his religion.

The .ii. sermon containing an exhortation to suffer persecution, that we may therein folow Iesus Christ and his gospell, taken of this saying, in the .13. Cap. to the Hebrues.

Let vs go forth to him without the gates, and suffer rebuke with him.

All the erhortations which can be made to instruct vs to suffer pacientlye and constantly for Christ Iesus name and his gospel, shall not much moue vs, onles we know and be perfectly persuaded of the right, truthe, and worthenes of the cause wherfore we contend. For

when we be in that Jeopardie & danger that we muſt looſe our lyfe, we ought to be moſt certain of that thing, where fore we enter to ſo great perill. But that conſtauncye and firmnes of minde cā not be had, onles it be depely foūded in a certaintie & ſure perſwaſiō of faith. Ther be many which will vnaduiſedlye & raſhly ventre to dye for certain foiyſh opinions inuented of their own brain. But ſuche forwardnes of minde ought rather to be thought a furiouſnes then a chriſtian zeall and loue. For aſſuredly ther is no firmnes other of minde or wit or of common ſence, in theſe men which do caſt them ſelues in to peril with ſuch hardie raſhnes. How ſo euer it be, god wil not acknowlege and take vs for his martirs and witneſſes, without a good cauſe. For death is cōmon for all men, & alſo the condemnation of theues and of gods children, the ſufferaunce of ſhame and puniſhment ſemeth to be al one, but god maketh a difference betwixt thē, be cauſe he can not denie and forſake his own truth. This alſo is required that we haue a ſure witnes void of al errour of that doctryne, whiche we will defend

Wherfor

Wherfore as I said, ther is no exhortation so weightie, that can moue and perswade vs to suffer for the gospel, but yf a true certaintie of faith be imprinted in our hartes. For to put our lyfe in danger, without any cõsideratiõ vnaduisedly, and chaunceably, is most against nature. And so to do, shuld be thought rather rashnes thẽ christian boldnes. Moreouer god alloweth nothing that we do onles we be plainly perswaded that it is for his name sake, and for his cause that the world is so against vs, & doth hate vs. But when I speak of suche certaintie and perswasion of minde, I do not only vnderstand this that we shuld know to discern and iudge betwirt the true religion, and folish opinions, & constitutiõs of men, but also that we be thoroughly perswaded of euerlasting lyfe and the croune promised vnto vs in heauẽ after oure conflict in this world. Let vs now marke wel that, these two reasons do partaine to oure dutye, and muste be ioyned to gether, that the one may in no wise be separated and disioyned from the other. It is mete therfore to take oure begynning of thys that we

vnderstand and know, what is our Chri
stian religion, what faith it is that we
ought to holde and folow, what rule of
lyfe god hath geuen vs. Nether muſt we
only haue our minds inſtruct with thys
godly doctrin, but alſo haue our mindes
ſo armed and prepared, that we maye
freli and boldly damne all errours, lies,
and ſuperſtitions, which Satan hathe
brought in to the world, to corrupt the
pure ſimplicitie of gods doctrine. Ther-
fore it is no meruaill, ꝑ ther is ſo ſmall
a number of men, that haue a ready mid
and deſier to ſuffer for the goſpell, and
that the greateſt part of them, ꝑ profeſſe
them ſelues Chriſtans, knoweth not
the power of the Chriſtian religion, and
there own profeſſion. All mẽ in a maner
are negligẽt, and haue no deſier or very
ſmall, to here and read, who thynketh
it ſufficient, yf they haue gotten ſome
ſmall taſte of the Chriſtian faith. And
thys is the cauſe why there is ſene in
theſe no ſurety and conſtancie of minde,
and that ſo ſone as they come in to any
conflict, they are ſo abaſhed, as though
thei ſhuld bi ⁊ bi vtterly periſh for which
cõſideratiõ our deſier ogbt to be greater

to

to pursue and serche oute most diligently gods truth, that therw̄ our hartes may be perswaded w̄ out any doubt. Nether is this al to haue suche knowledge and vnderstanding. For we see many so will trauailed in gods doctrine that thei seme as though thei were stained & died ther with, in whom neuer the lesse there is no desier and loue of god, no more truly then if thei had knowen nothinge at any time of the godly doctrin, but by a certain vnsure, light, and wauering opinion. But what other cause is there of this so great vncertaintie and leuitie, but that thei did neuer perceaue in there minde the maiestie of the holi scripture. And truly if we wold rightly waye, that it is god that speaketh to vs theirin we wold here him with more diligence, attention and reuerēce. If we wold think in reading the scripture, that we are in the schole and discipline of angels, we shulde haue an other maner of desier to exercise our selues in that doctrine, which is set forth to vs, to confort, strengh thē, & instruct our mids. now we se what is ỹ wai to prepar our selues to patiēce & sufferaūce for ỹ gospel, ỹ is so to go for-

ſo2ward in the doctrine thereof, that be-
ing th2oughly perſuaded of the true re-
ligion and that doctrine which we oght
to holde and defende, we may nothing
eſteme, and deſpiſe al the fraudes and il
luſions of the deuell, and al the inuenci-
ons of men, as things not only of value
but alſo erecrable, becauſe they vtterly
co2rupt the ch2iſtian ſinceritie. And here
in we differ as true martyzes of Jeſus
Ch2iſt, from the furious and ſtifnecked
men, which ſuffer fo2 their owne foliſhe
opiniõs. Secõdly we ought to be ſo min
ded, that being aſſured of the right and
goodnes of the cauſe, we ſhoulde be en-
flamed with this due deſier to folowe
god whither ſo euer heſhal cal vs, to em
b2ace his wo2d with ſuche reuerence as
it is wo2thy, and being called backe frõ
the deceitfull faſhion of this wo2lde, as
men rauiſhed, with their whole minde
and endeuour ſhould be caried to an hea
uenly lyfe. But O moſt miſerable caſe,
that when the lighte of god doth ſhine
vnto vs in theſe daies ſo b2ight as it did
neuer ſhine in the rememb2ace of men,
yet ſo litle zeale fauour and loue ſhould
be founde. Wherein our miſerie is ſo
muche

much the greater, that in so great filthi nes & vnthankfulnes we are not ouer whelmed with blushing shame. For we must shortly come before that iudge, be fore whom our vice and euell which we by all meanes go about to hide, shalbe brought forth, with that rebuke & check wherby the iust cause of our destruction shal appeare. For if we be so endetted & bounde to god, that for the knowledge he hath geuen vs, we ought to geue to him honourable and thankfull testimo ny, why is our stomak so abashed & fear ful to entre into the battell? Especially seing god in this our age, hath so ope ned himself, that it may be rightly sayd and truly, that he hath opened & plainly set furth, the greatest treasures of his se cretes. May not this be said, that we so think of god, as thogh we semed to stād no nede of him at all? For if we had any cōsideratiō of his maiestie, we durst neuer be so bold to turn ỹ doctrine which procedeth out of his mouthe into philo sophie and vain speculation. In fine we can haue no excuse, but this must be vn to vs the greatest shame, yea an horri ble condemnatiō, that in so great know

ledge, obtained by the singular goodnes of god we haue so litle loue & minde to defend & kepe the same. For first, yf we wil call to our remẽbrance the martyrs of old time, & cõpare their wonderful cõstancie w̃ this our tender slouthfulnes, we shall finde passing great cause to detest our own filthines. For thei wer not for the most part so trauailed & exercised in the scriptures, that thei could lerned ly despute of al matters. But first of al, thei knew & held fast this, that there is one god, whõ thei ought to serue and honor: then, that thei were redemed with the blood of Jesus Christ, that in him only & in his grace thei shulde put their affiaunce, and trust of saluacion. Moreuer they did iudge all other inuencions and ordinances of men, to worship god, so vnworthy filthines, that thei coulde easly condemne al idolatries & superstitions: to cõclude in few words this was their deuinitie, ther is one only god the maker of the whole world, which hath declared vnto vs his wil by Moses & the prophets, & then by Jesus Christ & hys apostles. We haue one redemer, wyth whose blood we wer bought, & by whose

grace

grace we hope to be saued. Al the idoles of the worlde, are to be detested & accursed. They came stoutly and boldly to the fier, or other kinde of death, and punishment, instructed with no other doctrine and more hidden knowledge. And the numbre of thē was not smal, as of two or thre, but so great that the multitude of theē, which were cruelly vexed & tormented of the tyrants semed innumerable and infinite. But we are so taught & instructed, that we passe all our auncetours in knowledge & vnderstanding of holy scripture. We thinke in our selues and it is true, as touching the vnderstāding of ẏ scripture, god hath endued vs ẃ so much knowledge, as he hath geuē to any age at any time. And yet there is in vs scantly the least droppe of feruent loue towards god. Ther is no reasō why we shulde norish this nice cowardnes of minde, onlesse we wold willingly & wittingly prouoke ẏ wrath & vengeance of god, against our selues. What must we then? Truly we must take to vs a stout, bold, & cōstāt mind. We must chefly cōsider how precious & honorable ẏ cōfessiō & testificatiō of our faith is before god

For

For we do litle know, howe god doth esteme this cõfession, when our life which is of no value, is more set by & deare vnto vs. Wherein our wonderfull and beastly folishnes is shewed: for we can not in this sort spare our life, but we must nedes confesse that we set more thereby, then by gods honour and our owne saluacion. A certain heathen man could vse this saying, that it is a miserable thing, to forsake & betray the causes why we life for ỹ conseruacion of life. Yet he and his like did neuer know truly to what end mẽ wer set in the world, and wherefore thei lyued therein. Thei might wel say, that vertue is to be esteemed and followed, & that we ought to liue an honest life without blame. But all their vertues were nothing els but colours and shadowes. But we haue better vnderstanding, whereunto our life must be referred, which is, that we honour god, with al praise and glory, that he himself may be our glory. Without him, our life is miserable, the which we can not continue the least moment, but we shall heape vpon our selues, a perpetuall malediction. And yet we ar nothing

thing ashamed for the winning of a few dayes, for this feble life, to refuse the eternal kingdom, & to seperat our selues from him, by whose power we are continued in this life. If a mã should examine the most vnlerned, yea those whose wit is so dased, and whose life is so voluptuous, that they be most like to brute beasts, what maner of life is appointed them, they durst not say plainly & openly, that it should consist only in eating, drinking, and sleping. For thei knowe that they are created to a better, worthier and more higher thyng: which is nothing els, but to serue and honour god with al kinde of honour, & to suffer our selues as good children to be ordered and ruled by our most benigne father, that after the end of thys frail and vnsure life, we may be receiued into his eternall heretage. In the appointyng & winning of this end, consisteth the chefest and greatest point of our felicitie, yea all the whole weight of euerlasting life. But when we cary our mindes and thoughts another wai, & do snatche fast hold of this presẽt life worse thẽ a thousand deathes, what excuse cã we haue?

For

For, to lyue and be ignoraũt of ẏ causes wherfore we lyue, is vnnatural. But to forsake thecauses wherfore we liue here for the desier and loue to prolõg our life as it wer for thre daies in this deceatful world, and to be separated from god the author of lyfe, is suche a bewitching and furiouse madnes, that I know not with what wordes we ought to erpresse and shew it. But what so euer knowlege we haue, and how so euer our lyfe is apointed, for so muche as not with standyng the persecutions are no lesse and bitter, let vs consider how and by what means the Christian men may confirme themselues in patience, and so strenghthen their mindes, that they may constantly venter to daunger their lyfe for goddes trueth. This same tert whiche we haue recited, being well vnderstanded maye bring vs to that indifferencye of minde, yea to that willingnes, that we shall not refuce to suffer death for Goddes name. Let vs go forthe of the cytie, saith the apostle, after the lord Christe, berig his opprobrie, first he doth teach & admonish vs, that although ẏ swerds ar not alreadi drawẽ to kil vs, or the fiers

kindled

kindled to broile & burne vs, yet that we can not truly be ioyned w̄ the sonne of god, so long as we haue the roots of our thoughtes & desiers fired in this world. Wherefore the Christen man must alwais, although he be in quiet, haue one fote lifted vp to the battel, and not only that, but also his minde must be vtterly separated frō the world although his body be therein. Although this at the fyrst sight may seme vnresonable, yet one saiing of S. Paul, ought to be sufficient to persuade vs, for that we be called & appointed to this, to sufferr persecution. As though he shuld say, such is the condicion of our christianitie, that we must nedes enter in & passe thorow thys way yf we will folow Christ. In the meane season, to ease our infirmitie & to mitigate the tediousnes & heauines, which persecutions bryngeth, we haue thys great and swete comfort, that we sufferring all these incōmodities, opprobries and dangers of life for the gospell, do as it were set our fete in euery fotesstep of gods son, & do folow him as our prince and guide. If it had bene onely sayd vnto vs, that we must passe through al the

oppro

oppzobzies of ỹ wozld to kepe the chzisti-
an pzofession, and also suffer death frely
and without fear when soeuer gods will
were, methink we shuld haue had some
colour to answer and say contzarie, that
it is a thing diuers and abhozring from
our nature to wãder so without a giude
But seing weare charged & commanded
to folow ỹ lozd Jesus, his leading ought
to seme so right and honozable, that we
haue no iust excuse to refrain oz refuse
his commandement. But that we shuld
haue mozе earnest loue & desier towazds
this lawdable and helthfull example, it
was not only sayd that Jesus Chzistе
doth lead the way as a guide and pzince
but also that we are made like vnto hys
image. Foz so. S. Paul in the epistle to
the Rom. speaketh, that god hath chosẽ
and called al them whom he hath taken
in to the numbze of his childzen, that
they shuld be like fashioned after the
Image of hym which is apointed the
patterne and heade ouer all. What,
are we so nice and tender that we can
oz will bear and suffer nothynge at all:
Then must we nedes refuse gods grace
wherby he caleth vs to ỹ hope of saluati-
on

on and leadeth vs ther to by this way: For these two are so ioyned to gether ỳ the one can not be separated from the other, that we be the members of Jesus Christe, and that by means of this coniunction and communiõ, we be exercised with many afflictions and calamities. This same maner of our lyfe so ioyned with gods sonne, and suche conformitie to him, we oght to esteme more thẽ we do, and also to Judge it not only by all wayes most worthye to be professed but also to be folowed. The suffering of calamities for the gospell, in the opiniõ and Judgment of the world, is the greatest infamie but seing we know that all the vnfaithfull ar so blinded, that they can see or rightli iudge nothing at al, ought not we tohaue clear eies, ẽto iudge more perfectly: It is shame to be afflicted and vered of them that occupie the seat of, iustice, But S. Paul doth shew vs by his example, that we haue great occasion to glory in the scarres of Jesus Christ, and as it wer in certain markes imprinted in vs, wher with we being marked and deckt, god doth acknowleg and receaue vs for his seruaunts and elect. And we

knowe this ẏ S. Luke doth rehearse of Peter & John, that they were very glad and ioyful, that they were thoughte worthy to suffer for the lorde Jesus name, sclander rebukes and shame. Where in two thinges maye be sene contrarie in them selues, shame, and honor, by thys that the worlde running hedlong in fury and madnes, doth iudge against all reason, & by this meanes doth change the glory of god with dishonour & infamie. Let not vs now disdain so to be dispised and to be rebuked of the worlde, that we may hereafter obtain w̄ god and his angels, honor, glory & praise. We se what great labors ambitious mē taketh to obtain the order of some king, & after thei haue atcheued it, what triumphes they make: but the sonne of god doth offer to vs his order, & yet euery one despiseth it & is tourned w̄ the whole power of the minde to ẏ vanitie of the worlde. I pray you when we behaue our selues proudly & vnthākfully, ar we worthy to haue any thing cōmon w̄ him? Although our vnderstāding can perceiue & cōprehend nothing herein, yet of a truth these are the proper & honorable badges & armes

of

of heuenly nobilitie. Imprisonmentes, banishments, maledictions, after the opinion of men bring nothing elles then great shame & infamie. But what doth let vs to see what god doth iudge & pronounce of these things, sauing our owne infidelity? Wherefore we must labour ỹ the name of gods sonne be of such authoritie, waight, & honor with vs, as it is most worthy, that we think we are wel and honorably delt wal, that his burnes as it were certain badges are printed in vs, or els our vnthankfulnes can in no wise be borne. If god shuld persecute vs after our merites, hath he not iust cause euery day to chastise and punishe vs infinite wayes. Yea surely no deathes put vnto vs were able to recompence ỹ least part of our mischief. But of this great & infinite goodnes, he treadeth vnder fote al our sinnes, & doth vtterly abolishe the same, and whereas he might punishe vs according to ỹ greatnes of our sinnes he hath inuented another merueilous way wherby the afflictiõs are traduced from our deserued payne and punishment, to a great honour and a certaine priuilege and singuler benefite, because that by

the partaking and ſuffering of them we are receaued into the felowſhip of gods ſõne. May it be other waies ſaid or indged, then that we, ſeing we deſpiſe and diſdain this ſo excellent and bliſſfull condition and maner of liuyng, haue lytle proffetted in the chriſtian doctrin? This is the cauſe why S. Peter after he had moued vs to lyue a godly & holy lyfe in ỹ fear of god, farr from that lyfe wherfore other men as theues, whormongers, adulterours, and menkillers ſuffer, by and by addeth this, yf we muſte ſuffer as chriſten men, there in we geue glory to god for that great and ſinguler benefite, which he hath beſtowed on vs. For it is not for nothing that the holy man ſpeaketh thus, what are we, I pray you that we ſhuld be witneſſes of gods truth & as it were proctours apointed to defẽd his cauſe. Behold we be miſerable men as it were wormes of the earth creaturs full of vanities & lies, yet god will haue his truth defended by vs, which is truly ſo great honor, that it ſemeth not to pertaĩe to ỹ angells ĩ heuẽ. This one reaſõ wel conſidered, oght it not to enflame & ſtire vp our mindes, to offer oure ſelues

wholy

wholy to god, & to shew our wholl endeuoire in so holy and excellēt a matter to please him: And yet many cā not forbear but ý thei wil speak against god or at ý least thei wil complaine, that he hath no greater regard to ease their imbecillitie. it is a merueilous mater, sai thei, ý seig god hath borne vs thus much fauour, ý he hath chosē vs to be his childrē, yet he wil suffer vs to be so cruelly vexed & oppressed of wicked men. I do yet answer these men, that although we know no reason why god doth so deal with vs, yet his authoritie shuld be such wō vs ý we shuld applye, and cōforme our selues to his wil but now whē we se Iesus christ to be set for an example to vs least we should seke any other, ought we not to thik our selues greatly happye, ý we be so drawen after his image and likenes: Moreouer God doeth set forth and shewe playne and manifest causes, wherefore he will haue vs to suffer persecution, emonge which, yf there were non other but ý reason and aduertismēt which. S. Peter geueth we must nedes be very peuish & sturdy, onles we be satisfied therwō This is his reasō, ý seing gold & siluer

which are corruptible matals are purged and tried in the fier, it is reason that our faith also, which in value excelleth all riches, be tried and approued wyth such perils of lyfe and greues. He could by and by after our calling, without any conflict & sufferyng of these calamities haue crowned vs. But as he wolde haue Christ to raigne in the middest of his enemies, euen so he wolde haue vs also dwelling amonge the selfe same, to bear & suffer their violence & oppression vntil we be deliuered from these afflictions & calamities by him. And I am not ignorant, that the flesh wil then greatly spurne and refuse to be ruled, when it must be brought into this state, but yet the will of god must rule al our thoghts and lustes. If we fele in our selues som contradiction & resistance it is not greatly to be merueyled at. For that is planted & engrauen in our nature to flye the crosse. Yet let vs abide still, in that tendernes of the flesh, but let vs go on forwarde, knowing that our obedience is thankful & acceptable to god, so that we cast down our senses & appetites, & so subdue them, that thei be vnder his power.

wer. Nether did the prophetes and apostles come to death wᵗ minde, that they did not perceaue their will to be against it, & enclining another way. They shal lead the whether thou would not, sayde our lord Jesus to Peter. So when such fear of death doth pricke our mindes let vs labour by all meanes, that we maye haue the ouerhande, or rather that god mai ouercome, & in the meane while let vs thus persuade our selues, that it is to him a most pleasaunt sacrifice when we resist our appetites, & do so withstande thē, that by this meanes being subdued vnder his power, we may order & leade our life after his wil & pleasure. This is the chefest & greatest battel, wherevnto god wil haue al his wᵗ al their power to applie, to thende thei mai labour, to cast downe & depresse all that which doth so much eralt it self in their sences, witts & appetites, that it doth cary & wᵗdraw them frō the way, which god doth shew to thē. In the mean seasō, ỹ consolatiōs are so great & weighty, ỹ it can not be expressed, how much deinty cowardnes is in vs, when we ware faint hearted and geue ouer for these perils and troubles.

In olde time the numbre was almoſt infinite of them, which for the deſier of a garland made of corruptible leaues, did refuſe no laboure, paine and wraſtlinge and alſo did ſo ſuffer death it ſelfe, that thei might ſeme to haue their lyfe in no price. And yet ther was none of them, but did contend chanceably being vncertaine, whether he ſhould winne, or loſe the game. God doth ſet before vs an immortall crowne, wherin we may optaine his own glorye. And he hath not apointed vs, an vncertaine and chanceable cõflict, but doth promiſe ſuch a reward, to the which we ought to conſer all the coũſeills, ſtudies, and deſiers of our lyfe. What is the cauſe, that we ar ſo faynt herted in the largenes and worthines of this honour, which is certaine & eternal? Do we think that this was ſpoken in vaine, that we ſhal lyue with Chriſt, yf we be dead with hym? The triumph is prepared for vs, but we ſo much as we may do flye from the conflycte and battell. But thys doctrine is ſuche, that it ſemeth plainlye to diſagre with mans Judgement. Thys is true.

Nether alſo Chriſt, whē he pronounceth them

them blessed which suffer persecution for righteousnes sake, doeth propound such a sentence as ẏ opinion of ẏ worlde wold allow or receyue. Yea he wil haue vs to thinke that the chefest felicitie, which we iudge the greatest miserie. We thinke our selues most miserable, when god doth suffer vs to be afflicted and oppressed with the tyranny and cruelti e of our enemies. But we do wonderfully erre in this, that we set not before our eies gods promises, which do plainly confirme vnto vs, that al things shal come to our perfect, ioy, and saluacion. We cast down our stomackes and dispaire when we see wicked and noughty men to haue the ouer hād on vs, & to do that crueltie to vs ẏ thei seme to treade down our necke ẃ their feet. But thys same most cruel veration of the wicked & so great trouble & confusiō of things, as S. Paul warneth, ought rather to confirme our mindes raise vp & lift thē into heauen. For because of our own nature we ar bent to the study & loue of things presēt, & ar so inflamed that ẃ our whole knowledge, minde & cogitatiō, we ar occupied in to much louig & vsing this va-

god, when he suffreth vs to be thus euel vered and handled, & the wicked to grow and florish in al things, doth teache and admonish vs by these plaine and notable sings of his most iust Judgement, that, that daie shal once come, whē all things that be now troubled & confused, shalbe sattled. But yf that same time seme far & long to, let vs flye to ỹ reamedie, & let vs not flatter our selues in our vice. For this is certaine that we haue no faith at al onles we cast ỹ eies of our minde to the honourable coming of Jesus Christ. And because god wold leaue out no consideration, that might be apt to moue & stirre vs, he doth set forthe one that one part promises, on ỹ other part threatenings. Do we fele that the promises of god haue not force Inough and autoritie in vs? To confirme them withal let vs Join ther to the threatenings. We shew our selues wondrously forward, sence we beleue goddes promises no more then we doe. When the lorde Jesus Christe. saith, he will acknowlege vs for his owne and cõfesse so of vs before his father, so ỹ we also confess him before mē, what should let vs to

geue

geue to him ẏ confession, which he requi reth of vs. Whē men haue done al they can, the wozst thei may do is to take a-way our liues. How pzecious then shal the heauēly life be vnto vs when it is cō pared w̄ this pzesent life which is lost: It is not my purpose in this place to col lect al the pzomises set fozth in the scrip ture to this end. Yet sence thei be repea ted so often times renued vnto vs, we oght so to be erperienced not only in the reading, but also in ẏ knowledge & cōso latiō of thē, that we might be as it wer died & surely confirmed in them. But yf when the plage hangeth ouer our heads thze oz four of thē are not sufficiēt to cō firme & strengthen vs, truly an hūdzeth shuld be sufficiēt to ouercō al aduersete & contrary tentatiōs. But if with these great swete pzomises can not entice & dzaw vs to him, are we not very great dullerds, & betle heads, when nether ẏ seuer thzeatenings can wozk any mozc in vs: Iesus Chzist doth apoint a dai to accuse al thē befoze his father which de-ny the truth foz feare of losing this life, foz whom he declareth destruction both of body and soule to be pzepared.

Also

Also in another place he protesteth that he wyll refuse all maner of communion with them that denie him before men, These wordes onlesse we be vtterly void of all sence ought vehemently to moue our mindes & so to fray vs, that for fear the heares of our head shoulde stert vp. But how so euer it be, onlesse we be so affected & moued as the greatnes of the matter and danger requireth, there remaineth nothing els for vs, but to loke for horrible and most miserable confusion: wherein we may excuse our faute so muche as we lust, & we may say that in this great frailtie and weakenes of nature, we rather are worthy of mercy thē of any seueritie & sharpenes of punishment, it wil not serue. For it is written on the contrary parte, that Moses after he had sene god by fayth was so hardened and strengthened, that no violence of temptacion coulde melt his minde, & bende him frō ý great constancie. Wherfore when we be so tender and flexible ý there apear in vs no power of firme and constant minde, we signifie and declare plainely that we be vtterly ignorant of god and his kingdom. Also when we ar

war-

warned that we ought to be ioined and coupled w̄ our head, we haue gotten a goodly colour to exempt & seperate our selues from him, if we say we are men. And were not they that were before vs men so wel as we are? Yea if we had no thing els, but euen the bare doctrine of godlines, yet were al the excuses which we can bring weake & of no value. But now are worthy more greater checke & condemnation, sence we haue so great & notable examples, whose great authoritie ought vehemētly to excite & cōfirme our mindes. There are two chefe parts of this our exhortacion or consolation to be considered. The first is ỹ this hath bene a cōmon state to the vniuersall body of ỹ church alwaies & euer shalbe to ỹ end of the world, ỹ it was vered w̄ such iniuries and contumelies of the wicked as it is reported in ỹ Psalm. cxxix. They haue vered me euen nowe frō my youth hither to, & haue drawen a plough ouer and ouer euery part of my backe. The holy gost in this place doth bring in the old church speaking on this wise that it shuld not seme now vnto vs a new thig nor greuous, if we se in these dayes our

cause

cause & condition to be like. S. Paul also reciting the same place of an other Psal. wher it is said. We wer as it wer shepe led to the slaughter, doth declare þ this pertained not only to one age, but it was & shalbe the common, vsuall & continual state of Christs church. So that if we see in this time the church to be so handled & vexed, by þ insolencie and pride of the wicked, that some bark at her, some bite her, many afflict her, & alwaies inuent some mischef & pestilent destruction to her, yea & set vpon her without ceasig as it were mad dogges & wilde rauenig beastes, let vs cal to remembrance that she was so vexed afflicted and oppressed in al times before. God doth geue vnto her somtime, some rest & refreshing & as it were a time of truce. And this is that which is spoken in the psal aboue alleged, the righteous lord doth cut in sonder the cordes of the wicked: and in an other place, that he breaketh their rodde, lest the good being to much pressed shuld and moue their handes: to iniquitie. But god wold alwaies haue his church to be tost in thys world, and as it were alwayes in a certaine conflict reseruig

for

for her quiet rest in heauen. The end of these afflictions was alwaies blessed, yea truly god wrought this ỹ the church alwaies prest with mani and great difficult calaminites, was neuer vtterly oppressed. As it is saide in an other place, the wicked with all their labour did neuer optain that they desiered. S. Paul also doth so glorye of like happye end and issue of afflictions, that he sheweth this grace of god to be perpetuall in his church. We saith he, are prest with all kind of afflictions, but we are not killed with sorow and care, we liue in great nede & pouertie, yet are we not forsaken we are cast down but perish not, alwais carrieng about the mortificatione of our lord Iesus Christ, that his life also may be declared in our mortal bodye. This issue and end, as we see that god hath alwaies made, it happye & prosperouse in the persecutions of the church, ought to bolden vs, seing we knowe that our fathers, who also acknowleged their frailty and weaknes, had alwaies thee victorie ouer their enemies, because they continued, constaunt In pacience.

I do

I do entreat this first part of my exhor-
tacion briefly, that I maye come the so-
ner to the second, which doth more per-
taine to the purpose. And that is, that
we applie certaine examples of the mar
tyres which were before vs, to our con-
solacion & comfort. And in this kinde of
numbre there be not two or three, but a
great & thicke cloude as the apostle wri-
teth to ỹ Hebrues. xii. Whereby he sig-
nifieth, that ther is so great a multitude
of them, which haue suffered for the te-
stimonie of the truth, that so wel the a-
bundance of excellent examples, as the
most graue authority ought to prouoke
vs to contentacion, pacience, and mode
ration of minde. And leaſt my oration
shold ware to long in heaping vp toge-
ther an infinite multude of examples, I
wil only speake of the Iewes, which suf
fered most greuous persecution for the
true religion, both vnder the tiranny of
king Antiochus, & also shortly after his
death. We can not say that the numbre
of the afflicted men was smal, when a
great mighty armye as it were of mar-
tyrs was prepared to maintain & defend
the religion. Nether can we alledge
that

ȳ they were certaine excellent prophets whō god had chosen forth and separated frome the comon sort of people, for there were women, boyes, and infantes, also in that number of martyrs. Nether will we say that thei passed thorow that persecution, only with some light losse, wout great peril of lyfe, without great paines and torments of bodies, seing, ther was no kinde of cruelty vpproued in afflicting, vering, & tormēting them. Let vs here also what the apostle doth saye of them, and doth set forth for vs to solow. Some saith he, were hanged vp like belles and stretched, dispising to be deliuered that they might optaine a better resurrection: other were proued with opprobrious wordes and strippes, or wō bondes & prisonment: other were stoned or cutt insonder, or killed with ȳ swerd: other some went wandering hether and thether thorowe hilles and caues of the earth. Let vs now come to make comparison betwixt them and vs. Yf they suffred so many and great tormentes for the truth, which was as then but obscure, what oght we to doe in this great light, which hath shined vnto vs in

this time: God speaketh vnto vs nowe as with full mouth. The greatest gate of the kingdom of heauen is made open vnto vs. Iesus Christ comen from heauen vnto vs doth so call vs to him, that we haue him present as it were before our eies. In to how great ingratitude & shameful wickednes shal we runne into if we haue lesse stomake & loue to beare and suffer for the gospell, then thei had which dyd beholde the promises of god but as it were a farre of, who had but a very lytle doore opened to inter into the kingdom of god, who had receaued only a remembrance and obscure testimonie in figures of Iesus Christ: These great matters can not be declared and expressed with any wordes as thei be worthy. Wherefore I leaue them to be weied in euery mans thoughts and meditaciõs. This doctrine as it hath a common and vniuersall reason, so it must be referred to the exercise & order of euery mãs life. But euery man must apply it to his proper vse & profit apt for his owne consolation. And I speake this for this cause least that they which see them selues to be in no manifest peryll, should suppose this

this doctrine to be vaine and not to pertaine to them. Nowe they are not in the hands of tirantes, but what know they how god wil deale with them herafter. Therfore we must be of that minde and iudgemēt that if any persecutiō, which we loked not for happen vnto vs, that we fall not therein to vnwares and vnprouided, but that we come to it prepared long before hand. But I feare there be many deaph eares to whom this my oration is made without fruit. For thei that liue in quiet hauing all thinges at wil, are so far from preparing them selues to take and suffer death when nede shalbe that thei haue no care nor thoght of seruing god at all. But this ought to be al our study continually, especially in these great troblesom times, wherin we liue in great peryll. In the meane time thei whome god calleth to suffer for the testimonye of hys name, must thinke in very dede that thei were prepared long before, and broughte to this sufferance of euils, by the mocion & certain iudgement of the spirit, that they might bear them selues therin boldly and constantly. Then also they must diligently call

to the remembrance al the exhortations which they haue herd before, and be so stirred with the aduertisment of them, as the valiaunt souldiare to take his armour when he hereth ỹ trumpet blowe. But what seke we? Truly in these perils we do nothing ells: but seke shiftes & waies how to escape. I meane this by ỹ most part of men. For this same persecution is as it were a touche stone, wherwith god doth trye and proue who be his: but ther are fewe found of that faith, cowrage and godlines towardes god, that they will offer them selues frankely and freely vnto death for his names sake. This is a thing almost incredible, that they which do glory, that they haue some knowlege in the gospell, are so impudent and vnshamfast, they wil vse such cauillatiõs. Some wil say, what shal it anail to cõfess our faith before those stubborne stifnecked men, which are purposed to warre againſt god himselfe? Is not this to cast pearles before swine? As who wolde say, Jesus Christ doth not most plainly declare, ỹ he doth requier of vs ỹ cõfessiõ of his name yea amõg most perverse & wicked men?

But

But if this our testimony do nothig pro fit to their edifiing, yet shall it profit to their cõfusiõ. Alwaies ỹ cõfession of our faith doth sauour swetly before god al- though it bringe death and destruction to wicked men. There be other also which will say this, what shall our death pro- fite when it shall seme to geue more of- fence then vtilitie? As though god hath left to them selues fre choyse to dye whẽ they will or when they shall think it the most apte time of death? But we con- trarie wise do obei him but as for ỹ fruit that must come by our death, we leaue to the hand & prouidence of god. Wher- fore the christian man must most chifly in what place so euer he be, diligently se that he lyue in that simplicitie and inte- gritie that god requireth, and that he be not brought from that mind & maner of godly and holy life at any time with any daungers or threatninges. Let him eschue so muche as is possible the ragig madnes of the wolues, so that the same warenes be not ioyned with the prudence and craftines of the flesh.

Fyrst of al let him do this, that he geue ouer and resigne his lyfe into the hands

of god the most faithfull keper. When he hath ordeined and kept diligentlye this maner and fashion of lyfe, yf afterward he fal in to the handes of enemies let him thinke and persuade himselfe, that he is brought into that place of god, for this cause that he mai haue him a witnes of hys sonne. Therefore seing he is called and brought to that confessi on by the certain decree of god, there is no way to ge backe, onles he wil be vnfaithfull vnto him, to whome we haue promised all our endeuours both to liue and dye: yea whose we are although we had promised nothing at all. I meane not hereby to driue euery man of necessitie at all time to geue a full and perfect confession of their faith, no not some times when thei be asked. For I knowe what measure and moderatiõ S. Paule vsed, who was as ready with heart and minde to defende the gospell as any other. Neither was this spoken by the Lorde Jesus and promised without a cause, that god woulde geue vs in that tyme and matter, a mouth and prudeuce. As though he would haue sayde, the office of the holy ghost, is not onely

to

to confirme vs, that we may be willing bolde and stronge, but also it consisteth in geuing vs iudgement, prudence and counsail, how we may, as it becometh vs, gouerne and rule our selues, in so great and so harde a matter. Truly this whole treatise is to this end that they that be in such distresses shoulde desier and receyue from heauen that moderacion and prudence, not folowynge the counsel of the flesshe to seke some shiftes to escape. But ther be that do obiect in this place, that the lorde Iesus yea whē he was asked woulde make to them no answere. But I saye that this sufficeth not to take awaye that rule, which he hath geuen to vs, to witnes our fayth then when the confession thereof is necessarily required. Furthermore, that he did neuer dissemble or kepe silence for this purpose to saue hys lyfe. Last of all that he dyd neuer make so doubtfull an answere, but it contained an apt testimonie of that which he had spoken before, or els did first satisfie thē that lay in waite to marke both his wordes & dedes Wherfore let al christiās be wel persuaded & sure of this thing, ỹ no man ought

more to esteme his life then the testimonie of the truth wherin god wil haue the praise & glory of his name to apear. Is it without a cause that he calleth his witnesses (for this doeth the worde martyr signifie) who are brought to make answere before ỹ enemies of faith and religion? Or is not this rather the cause, for that he wold vse al their speakyng and whole course of life to the confession of his name? Wherein euery mã must not so loke to his neighbour & felow, that he will seme to do nothyng at al without his example and testimonie. And this curiositie is so much the more to be eschued because we are prone to this vice of our own nature. Peter whẽ he had heard of Christ that he should be led in his old age whether he would not he enquired what shuld become of John his felow & cõpanion. There is none of vs, which to auoide perill and daunger, would not gladly make answere in that wise, because when we shoulde suffer any thing, by and by this cometh into our minde, what is the cause wherefore I shoulde suffer more then others. But Iesus Christ doth coũsel & monish other

wise

wise vs al in comon, and euerie man pri uatly, to be prepared and readie, that as he calleth one or other, so euerie mā com forth in his order. And I haue shewed this before, that we shalbe vnarmed and vnprepared to take and suffer martyrdō onelesse we be fēsed and armed with the promises of god. Now remaineth to declare plentifully such promises, not that we wil sett forth euerie one exactli but to shewe the chefe and most excellent thing, wich god wold haue vs to hope for, to comforte vs in our calamities. And there be thre such thinges, the first that seing al the times both of our lyfe and death do consist in his hād, he wil so defend vs by his power, ý not one heare of our head shal fall but after hys wyll. Wherfore al faitfull men ought thus to be perswaded, in whose handes so euer they be tossed, that god in no wise will lay a side that gouernaunce & custodie, which he hath taken vpon him for them with so great care. If this perswasion of gods fatherly care and prouidēce did rest and cleaue depe in our hartes we shuld be delinered out of hand, of ý greatest part of these doubtes & difficulties,

which do now trouble & hinder our duty We behold now ỳ bitternesse of the tyraunts, & vnbridled crueltie, brawling pitifully in al sharpnes of punismẽts. And here by we iudge that god hath no more care, nor regard to defend and kepe vs in sauetie. And therfore we be so stirred & prouoked, by our own reasons to looke and prouide, for our selues, as though ỳ whole hope of gods helpe and succour were clean taken awaie. But on the other part, the so great prouidence of god as he hath shewed vnto vs, ought to be vnto vs like a stronge fenced castle, which can be ouercome with no power. Let vs therefore learn and hold fast, thys short sentence, that our bodies are in his hand & power, who also did creat them. And this is the cause, wherfore god hath deliuered hys, after a merueilouse sorte, and contrarie the opinyon and hope of all men, as Sydrach, Misach, and Abdenago, forth of the burning oven, Daniel out of the lions denne, peter out of Herods prison, where in he was short & watched most diligẽtly fast boũd in chaines. By these examples he wold declare vnto vs, ỳ he could staye our enemies as

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it were with a certaine bridle, and that he had that power that when he wold, he could preserue and as it were pluk vs out of the mouth of death it self. Not ỹ he doeth alwaies thus deliuer his from such perils, but of right hauing the autoritie to apoint our life & death, he will haue vs persuaded, that we are so continued and kept vnder his custodye and tuition, that what so euer the tyraunts do inuét, or with what furie so euer thei set vpon vs, yet it is only in his hand to apoint lyfe or death: and therefore thys mater oght onely to be refferred to hys wil. But yf he suffer ỹ teraunts to kyl vs, yet our life is vnto him deare & much more sett by of hym then it is worthie. The which he did plainly declare to be so when he pronoũced by the mouth Danid, that the death of his saints was honourable and precious in his sight. And also whẽ he say by esay, that the earth it self shuld shew forth the bloud that was shedde which semeth al to gether hidden. Now then let the enemies of ỹ gospel be as boũtiful & prodigal in shedding ỹ martyrs bloud, as thei wil yet this must be, ỹ thei shal make a reckening & horrible

horrible accompt of the effusion of that deare and precious blood, yea euen to the vttermost droppe. But nowe, in thys time thei do scornefully and proudly laugh, when thei burne the faithfull men, and after they haue dipt & washed them selues in their blood, they become so dronken, that they care nothing at al what murthers thei do. But if we wyll haue this stay and moderation of mind, that we can pacientlye abide, god wil at the last declare, that it was not without a cause that he so greatly esteemed our life, and had it in so great honour. In ỹ meane while, let vs not take it to griefe, yf it be now bestowed to confirme & garnish the gospel, which excelleth heauen and earth in worthines. And that we may be more surely persuaded that god wil neuer leaue vs as abiectes in ỹ handes of the enemies, let vs not forget that same saying of Jesus Christ, wherein he saieth, that it is he himselfe whō men do persecute in his membres. God had said before by Zachary, who so toucheth you toucheth the sight of mine eie. This is much more expressed, if we suffer for the gospell sake, it is euen as the

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sonne of him selfe were and suffered in that affliction. Therefore let vs thinke so that Iesus Christ must forget himselfe if he should haue no care and thought of vs at the time when we be in prison and danger of life for his cause and glory: & let vs also know ý God wyl take al the contumelies and iniuries, as done against his owne sonne. Let vs come to the seconde place of consolation, which is one of the greatest among gods promises: that god wyll so hold vs vp wyth the vertue of his spirit in these afflictions, that our enemies whatsoeuer they do, nor Satan their chiefe captaine shal in any thyng go awaye with the ouerhand. And truly we do see howe in that necessitie, he doth shew the succour and helpes of his grace. For the inuincible stoutnes and constancie of minde which is sene in the true martyrs, is a notable token of that same most mighty power which god vseth in his saincts. There be two things in persecutions greuous tedioust & intolrable to the flesh whereof the one consisteth in the checkes and rebuks of men, the other in the payne & torm̃ēt of the body. In both these kinds

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of temtations god doth promise so his assistaunce that we shal easely ouercom al the infamie & violence of the grefes and payn. And truly what he promiseth he doth performe in dede with most manifest and assured helpe. Let vs then take this bucklere to defend vs against al feare, and let vs not measure the power of gods spirit so slendrely, that we shuld not thinke and beleue, that he wil easely ouercome all the iniuries, bitternes, and contumelies of men. And of his diuine and inuincible operation, emong all other we haue a notable example in this our age. A certaine yonge man, who liued godlylye here with vs in this cytie, when he was taken at Dornick was cõdemned with this sentence, that yf he wold denye the cõfessiõ of his faith he shuld be but beheaded, but yf he perseuered in his purpased opinion, he shuld be burned. When he was asked whether he wold do, he answered plainly, he who will geue me thys grace to dye patiently for his name, wil also worke by ỳ selfe same grace, ỳ I may abide broyling and burnig. We oght to take thys sentence not as pronoũced of a mortall

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mã, but of ẏ holy goſt, ẏ we ſhold thinke ẏ god cã ſo wel cõfirme, & make vs ouercom al payns & tozmẽts, as to moue vs to take any other kinde of meker death in good part. Yea we ſee & often times, what cõſtãcy he geueth to euel & wicked men, who ſuffer foz their euel dedes and wickednes. I do not ſpeake of ſuch as be obſtinat & hardned in their wickednes, which haue no repẽtãce, but of thẽ which do perceaue cõſolatiõ by ẏ grace of Ieſus Chriſt, & ſo do take & ſuffer quietly & w̃ good wil moſt greuous & ſharpe pain as we ſee a notable example in ẏ theſe who turned at ẏ death of our lozd Ieſus chriſt. Wil god who aſſiſteth w̃ ſo great power wicked men that ſuffer cõdingly foz their euell actes, forſake them who defẽd his cauſe, & wil he not rather geue thẽ inuincible power? The third place of pzomiſes, which god pzomiſeth to his martyres, is ẏ fruit which thei oght to loke foz of their ſufferig & of death it ſelf yf nede ſo requier. But this fruit is, ẏ after they haue ſet forth & honoured gods name, & edified his church w̃ their teſtimonie, they may be gathered together in immoztall glory with the lozd Ieſus.

But

But because we haue spoken largely inough before of this reward of eternal glory, it is now sufficient, to renue the memorie of those thigs that are already spoken. Wherfore let the faithful learn to reare vp their head to the crowne of immortall glory, whereunto god doeth call them, let them not take the losse of this life greuously, cõsidering the greatnes, and worthines of the reward. And that thei may be sure and perfectly persuaded of this so great a good thing, as can not be expressed with any speache, nor in thought be comprehended, nor w any honour inough estemed, let them haue continually before their eyes this like and conformable reason with our Lord Jesus Christ that in death it selfe they beholde life, as he by ignominie of the crosse & infamie came to glorious resurrection, wherin all our felicitie, triumph and ioy consisteth.

Amen.

The thirde Sermon

VVHEREIN THE FAITHFVL are admoniſhed how greatly thei ought to eſteme it to liue in the churche of god, where they may purely and with liber tie worſhip him, taken forth of this ſentence of the.

Pſalm.27.

One thing haue I demanded of the lorde that wyll I require, that I may dwel in the houſe of the lord al the dayes of my life, that I maye ſee the beautie of the Lorde. &c.

ALthough amonges men, there be ſoche a varietie & defference of myndes and deſyres, that it is a world to ſe them, yet do all conſent and agre in this one poynte moſte plainly, that w̄ hole harte & mynde thei are occupied in the worlde Euery one I graunt, wyll haue ſome what apart, wherin he doth ſet his hole felicitie, and whereunto he wyll applye and therevpon beſtowe all his care and ſtudy and the whole trade of hys lyfe. But this vanitie beareth rule general-

ly in al, that thei seke their felicitie and principal cõmoditie, none other where, but in this presente life subiect to corrup tion. The which thing declareth moste euidently that men whiche haue caste downe their myndes, hope and iudgemen, from the dignitie and excellencye of their nature, are so degenerat and growen out of kinde, that thei seeme vt terly to be brute beastes. For we were created to another end farre contrarye, that whiles we remain in this worlde, we should with our whole minde & care contende towardes the heauenly kingdome of God. And this is the very cause wherefore this present lyfe is named a certain pilgrimage course or trauaile.

Wherefore who soeuer will not wittingly and willingly depriue himself of the eternall inheritance of the kingdom of god, he must nedes begin his course and iorney at this principle to wit, that he oght to cut of al the folishe & light desires wherby he may be reteined & withholden in the worlde: so that his chiefe care & desier always be to draw nere vn to God, and that he haue none impediment, but that in minde & desier at the least

least he hast thither. In minde I say and desier at the least, because it wers greatly to be desired and wished, that all earthly affections, which do withdrawe vs from God, shoulde be vtterly plucked vp & rooted forth of our mindes that we might spedily passe ouer ẏ race and space of this world which we haue to runne thorow, and to atteyne to that place whither our iorney lieth. But because we are so far vnable to haue such a mynde as is pure and voyde from all euel affections: this remaineth that we conquer and ouercome all the impedimentes that hynder vs, that what faut or stoppe so euer be in vs, we pursue our course with that minde and desire, that in our greatest infirmities, we alwayes preferre the heauenly life to al worldly thinges. But nowe let vs consider by what wayes and meanes we may learn this. It neither lieth in mans wit nor authoritie, to inuent or appoint them: but those wayes are to be troden and holden, which god hath ordeined and appointed vnto vs whereof the chiefe and most sure are here named of Dauid, that is to say, the order and policie and state

of a churche so gouerned, that we maye be taught therein and instructed in the worde of god, that we may worshyp him with common consent, & pray vnto him and praise him with one voyce, & haue the right vse of his sacramentes as the aydes and stayes of his whole worshyp and religion. For these are the rules wherein we must exercise our self, that we may be confirmed in faith, in ỹ feare of god, in holines, finally in contempte of the worlde and loue of the heauenly life. And to this purpose and none other perteineth Dauids testimonie and praier, that emonges many thinges which he was moued to wishe and desire in his banishment this was the chiefe & principal that he might dwel in the temple of god. For vnder this name of the temple he doth comprehend that fredome & libertie, whereby he may both worshyp god purely & godly w̃ the faithfull, and geue the confession of his faith, prayse god and make his praiers, and to be partaker aswel of al these so great comforts and ioyes, as also of the sacraments which were in that temple rightly and lawfully institute. For at that time in

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dede God had chosen a certaine place, in the which he commanded to offer sacrifice vnto him, and to shew him all reuerence and honour: whereby thei might profesſe and testifie that he was their only god in whom thei put their trust, by whose lawe they should be instructed and finally shuld ther haue al the tokēs of hys presence. And doubtles he hymself vttereth most plainlye, what it is that he chiefly regardeth in this request when he desireth to dwell in the temple of god, seyng he doth ioygne this thereunto, that he doth require this for that cause that he may behold the beauty of the Lorde. Wherein he declareth that the temple of it selfe was nothyng, neither that he had fastened his eyes vpon it alone, but that he rather had his hart and hys minde bent vpon that vse and worshyp whereunto it was consecrate and appointed.

If we sholde suppose that he regarded or desyred nothing saue the buildyng made of woode & stone we sholde iudge far a mysse and iniuriously of this most godly and wyse man: for this colde not be geuen hym as a commendation of

vertue but a wicked superstition. We must therfore rather iudge and beleue of such a man, that by the declaration of suche a feruent desyre he hath testified, how honorable he esteamed ỹ outward order and regiment wherby the faithful are gouerned in the churche. And to vtter in fewe wordes what I iudge hereof he signifieth and declareth that it is a singular benefite and suche a special prerogatyue as can not for ỹ great dignitie therof sufficiently be pryced to remaine and lyue in the churche, that he may be partaker of all those thigs wherby God doth vouchsafe to allure and to ioyngns his children vnto hym. And let vs note diligently his dignitie and authorite ỹ speaketh thus. For he was not one of the rude multitude a man wout knowledge and experience, but the moste excellent prophete that euer was bothe in vertue and knowledge and inspiration of the holy ghoste.

He doth not here speake what is profitable or comfortable for the multitude but in this peticiõ hauing only regarde of his own prouite and welthe, he dothe witnes moste planly, that he neithere wisheth

wisheth nor desyreth any thinge more earnestly, then to be in that company & assimbly of the people of god, wherin he may declare his faithe, and may cõfirme and edefye himselfe, by the holy sacraments and the holsome doctryne there preached. Nether gyueth, he this testimony in this place only but also in many other he declareth his moste feruent desyre to the same as in the former psal. he saith, O lord I loue the habitacion of thy house, and the place wherin thy glory hath his resident. Again psalme. xlii. lyke as the Hyndebrayeth for the water brokes so my soul panteth after god my soull is a thyrst for God euen, for the lyuing God saing, whan shall I come and appeare, before god? It had ben enogh to haue sayd these wordes but his behement affectiõ dothcary him higher. For emmediatly he addeth that he was fed with teares in steade of breade al that time that he was absent & colde not come to the temble of god. And he forthermore adioyned that his hearte is powred forth lyke water, within hym selfe, for the remembrance of that tyme whan he come to the, temple with the

multitude of the faithfull to prayse God Thē after so many & so greate mornigs and wailings, and desyres most lamēta bly oppressed, he fyndeth no better comforthe then in that expectacion and hope which he conceiueth of god, that he wyl restore agayne vnto hym the benefyte & comforth whiche he had loste. My soule saith he why arte thou so vexed so vnquiet and troubled within me? put thy trust in God for I wyll yet giue hym thankes for the comforthe of his countenaunce. And in the. lxxviiii. psalme he declareth an especiall desyre of goinge to ỹ tabernacle and visitinge, the courte of God, for after he had made an exclamation. O lorde of hoastes how amiable is thy tabernacle? he saith that his hearte and bodye dyd leape and dance for ỹ earnest desyre to enter into the courte of ỹ lord, and he giueth this reason: for thei are al Blessed that dwell in the house of God: because they do praise him, that is to say they acknowledge his benefites with a thankfull minde and with one comune consent and yelding a confession of their faith do glorifie hym.

Now whan Dauid suche a worthy man

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which was so deaply grounded in al godlynes & religion who lyued in ỹ worlde lyke an Angell sente from heauen doth cõfesse hiselfe nothing notwỹstanding to haue nede of suche aydes meanes and spurres as God hath appointed to hys people, what is to be supposed of vs I beseche you, who are so rude and carnall, and whose faithe is so weake whose religion is so colde and barren: Surely we oght thus to iudge and thinke of our selues, that althogh dauid for his perfectiõ colde haue wanted these inferiour aydes and helpes, yet vnto vs they are alwaies moste necessary, namely for that infirmitie wherwith we are oppressed continually. But wherof doubte we: Such as haue attained to greater perfection, & more worthy commendation of vertue, do better vnderstande how muche they yet wante then those which haue no vertue at all. Dauid was endued & adorned with Angelical vertues. The which excellency of vertues and perfectiõ in him maketh hym better to vnderstande and perceiue, how necessary, it was vnto hym, and how mete for the comforth of his conscience, and his saluation, to be

ſtyrrid vp and inflamed more and more to the loue and deſyre of a godly lyfe, by the preaching of ỹ word, by ſacraments, and other ſuche like exerciſes. But theſe great boaſters voyde of all vertues, but notable in all ſyns and vices which at this day deſpyce things ſo excellent, ſo neceſſary, ſo holſome, declare thereby moſte euidently that they haue not one droppe of Chriſten religion and true holynes. I do ſpeake of ſuch great clarkes and graue philoſophers, in corners and chambers which do lyue in the papiſtry not profeſſing any religion.

Suche do ſay, O it is a goodly matter and muche to the purpoſe, that no man can be a, Chriſtian onles he runne to Geneua, that he may there fyl his eares with the ſarmons & vſe ſuch ceremonies as in that citie are obſerued, can not we ourſelues euery one, alone bothe reade and praye: what: muſt we all nedes go, to the churche to be taught, when euery one hath the ſcripture at home. To the which things I do thus anſwer. We do binde no man to departe from that place wherin he dwelleth and hath his certãe trade. But rather if my mã do liue pure

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ly and godly vnder ẏ same tiranny of the pope, and worship. God as he oghte, I will accompt him of far greatter pryce, then vs that haue this rest and lyberty. But heare I must demande. ii. questions first, whether suche do syn which feeling their infirmitie and weaknes do resorte to some Christian churche, that thei may fynde there that comforte and confirmation of conscience whiche Dauid sought for at Ierusalem in his time: Secondly, whether that all generally, euen suche as be reteined and oppressed by violence, oght not to sobbe & to syghe to mourne and to lament, when they se themselues destitute of those means, and far of from those waies whiche might, guyde them and bringe them vnto God. The brute beastes which wante all reason, do crye for fode whan hounger, assaileth. And shall they whiche professe themselues to be the sons of God haue no care nor consideration of that thing, wherin onli the most holsome fode of faithe and the most stable comforth therof is conteined: Or can thei not be thus content, thus proudly themselfe to treade vnder fote the graces of God so excellent and precious on

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les also they deryde them which flye into strange countryes to seeke suche comforthe by Godly zeale and do enioye the same with most pleasant, tranquillitie of the mynde and ioye of the spirit wher in their proude stomak and ỹ arrogancy wherby they are broght to this opinion to iudge sermons, sacraments and publyke prayers vnprofitable and vaine for them is so sure and cleare a testimony ỹ they oghte to be excõmunicate and caste forthe of the churche, that there nede none other witnes. For paull dothe not say that this order which the lorde hath appointed in his churche, doth only perteine to the rude and ignorant, but that it is, commune to all membres, of the churche without exception, of any. The lorde saithe he, hath ordeined teachers, Apostles and pastors to the restauratiõ of the saints, to the edification of the body of christ, vntill we all do come to the vnitie of faith, to a parfyte man, to the measure of a perfyte age in Christ. firste of all let vs, note that he saith, not that god had lefte his scripture for eueri man to reade it alone, but that he hathe ordeined suche a policy and ordre of the chur-

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che, wherin certain men appoited shold teache others: by the which only offyce he vnderstandeth compzehendeth all other things which, depende of the same doctrine. Wherfoze thoughe euery man may pzyuately reade it, yet this oght to be no hinderance but that, they sholde heare it opẽly. But who are they whom he calleth to this, publike doctrine and discipline? Bothe hyghe and lowe without any exception. What dothe he binde it to one day? No surely, but he commãdeth to vse continually this ozder of publike and ecclesiastical discipline vnto the laste ende of our lyfe, euen to the day of deathe wherin beginneth our redemption. Suche therfoze as disdaigne to be broght vnder this, discipline as vnto a certain ozder wherby they being gouerned by the commune ozder of the churche, maye growe fozwarde in faithe and in all kinde of vertues, can cutte themselfe of from the communion and felosship of the chyldzen of God by nothing so muche: Let them excuse the matter as fynely and craftely as they liste. Foz the sentence of paul is most euident, ý none is of Chzists body neither can oz oght to

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be compted a membre thereof, onles he submit himselfe to this commune rule & order. Wherfore deare brethren, Let vs not so proudly lifte vp our harts: but rather dereete and cast, downe our selues, and let vs, not tempte God with thys great temeritie, thinking ourselues able to flye without wings. But some man wyll obiecte: That dauid did speake of that time, whan the shadowes & figures were in their force. For God then gouerned his people like children with childlike discipline. As sante paull speaketh, and therfore those so feruent, desyres do not belonge to vs at this present especially now, seing we are compared, vnto them, who beig passed their infancy and childhode are growne to a more stronge and stable age. Agaīst the which opiniō and reason thus I answer: that we haue as great necessitie as had the ancient fatheres, to be taught by sermones, to be confirmed by sacraments, to be exercised in commune prayers, and to make confession of our faith. And to this purpose pertaine so manye promises, especially those ỳ Esay writeth: by whom god pronounceth that his churche shall haue infinite

finite children, whome it shall, not only conceiue and beare but, also norishe and bring vp. The whiche, thinge can by no means be denied but that, it perteineth vnto the kingdome of Jesus Christ, and to this oure, time especially. Now God dothe planely and euidently send home her children into, the bosome and lappe of the churche, their mother and nource. And wherfore dothe he so, but that an order & rule myght be kept which he hath appointed to gather, and kepe together his flockes in the churche. The which thing also is expressed, lyuely by a very apte and godly similitude which the same prophet vseth where he saith in the. liii. chapter that the Christians shall be like dooues which come to gether by flights into their doouecotes. And what is that doouecote I pray you, and commõe cote of comforthe for all the faithfull but the place wherin the worde of God is preached, the sacraments are, ministred and the name of God is called vpon and praised? And surely those which thinke thẽselfe so stable and stronge, that thei haue no nede of this order and gouernance do not yet wel vnderstande their owne state

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and condition. For why hath God ordi-
ned and appointed vs the sacramēts but
that whiles we are closed about and clo-
thed with these bodies, we are ouerdull
to perceiue spirituall things, onles we
be holpen vp with such corporall things
and sygnes which may be knowē by our
syghts and senses. The angels haue the
veretie and truth of the sacraments, the
which is to them sufficient: but our rude
nes and ignorance requireth that God
submitt hymselfe much more vnto vs, &
applyehimselfe to the, weaknes of oure
capacitie. But these fantasticall Chri-
stians which are led with their false opi
nions and vaine, imaginations of their
proude hearte, must spoyle, themselues
of their bodies and transforme themsel-
ues into angels and then truly thei shal
not nede, these small aydes, and helpes
whiche they now so, smally do regarde.
Notwithstandinge they whiche, are de-
priued of the vse and libertie of the sacra
mentes and of the comforthe of callyng
vpon his name and can not feall theire
misery to mourne, for the same doe far
passe all brute beastes in, dulnes insen-
sible.

Moreouer

Moreouer this I do affirme that if. Dauid had a iuste & necessarie cause to make this exclamation, O lorde, how amiable is thy temple. Blessed are thei that dwel in thy house. My soule is, kendled with moste feruent, desire to enter, into the courtes of the lord: then haue we, this day a far greater, more iuste and necessary cause, that we shoulde be enflamed with care loue and desyre, of the churche of God. For what were those godly and comfortable things of the temple wherof Dauid had suche necessitie, that being absent and depryued of them, he dyd accompte his lyfe altogether bitter and vnpleasant: They were in effecte and substance the same that, we haue this day. How be it we do knowe that they were but darke shadowes wherby god did not so declare and set forthe his grace, as he hath at this present powred it oute and made it to shine before our eies. For god hathe opened and vttered himselfe vnto vs in the hole order of his church so mercifully and so familiarly, that the verye heauens seameth after a sorte to be opened vnto vs. Neither do the sacraments signifye Jesus Christe afar, of vnto vs

lyke as vnder the lawe: but they paynte hym before our eies. Wherfore we muſt nedes be to muche vnthankfull excepte we do preferre theſe ſo great and ſo excellent benefytes, which God beſtoweth vpõ vs, to that comforth and Joye which was offered vnto dauid in the temple of zion. We are not now, in the vtter courtes as, Dauid ſpeaketh, neither is there ani veal Drawne ani more to hold vs backe frome the ſantuari wherefore i wyll affirme plainely that we ſmally regarde and do not rightly know, ỹ greatnes of ſo liberall benefites, when oure deſyers are not equall at the leaſt to the godly zele of dauid. And this do I ſpeake to teach the matter ſimply and plaineli: as for erhortation it ſhall folow afterward in due place. Now then let vs cõſider what was his ſo great zele & deſier ỹ therunto we may apply & frame our life as vnto a certain form, and rule wherby we ſhulde lead our lyfe. One thing ſaith he, haue I required of the lorde, where ſpeaking of one certaine thing he dothe ſignifie that he was ſo deſirous and carefull thereof that he contemned al othere and deſpiſed, them as thogh he had vtterly

terly forgotten them.
And had Dauid all other things to be desyred so at wyll, that he wanted nothing but this one thing which he so earnestly required: May surely he was banished his contrey and fled from place to place as an exile. And in the same exile and banyshement he wanted hys fathers house, and the moste swete company of his frendes & familiars, he was spoyled of all hys goodes, depryued of moste hyghe honors and dignities which he had in his contrey, hys wyfe was taken from him. Finally he seamed in ỹ exile to be a mã spoiled of al good things and commodities and vtterly deformed and defaced with, all calmities and myseries. yet for all this of so many so great and moste comfortable things which he then wanted, the wante of none was so greuous and painfull vnto hym, as that he might not go and haue the exercise in the temple, emongs others, lyke as he concludeth the same thing in ỹ contrary affection of gladnes, whan he had, all things at, pleasure, where he gyueth thankes vnto God for all the benefytes which he had aboundantly bestowed vp

on hym & after he had spoken of meate drinke and rest and other corporall commodities in ỹ ende of the psalme he thus concludeth his prayer & thankesgeuing: that he wyll dwell, all the tyme of hys lyfe in the temple and house of God. By the which desyre and earnest purpose he testifieth ỹ in all his welthe, pleasures and quietnes, he cared for nothing more nor compted any thing more pleasant or more precious, then that kinde of lyfe & conuersatiõ, wherin he was like a shepe in the flocke of the faithfull and ther fed moste sweatly, that so he might be led to the chiefe felicitie. Wherfore let vs consider diligently, that Dauid in all hys changes both in aduersitie & prosperitie reteined that mynde and desyre, that he might vse that libertie continually which God had geuen to the children of Israel: which can be compted no small vertue. For we see very many, who when they are in danger and distresse in affliction and misery do remember God gladly: but so soone as they are delyuered & haue eskaped all dangers, when thei are once as they wolde be, then cast they all memory and remembrance of God forth

of

of their mynds, yea and which is moste shamfull, they rage and flynge vp their heeles aganst God, lyke horsse that are fed and kepte ouer proudly. And others do beare suche aduersitie so heauily and greauously and are so angry & grudging aganst God that they are moste greauously offendid if there be any thing but spoken of God. But Dauid had a far other mynde towards God alwayes.

Was he not so, afflicted and oppressed with calamities & miseries passing nomber and measure, that he seemed moste miserable of all men in the worlde: yet was the grief of his minde so farre from woundyng and oppressing him, that he sholde be trobled or grieued at the mention of God, that cõtrarywise that same mention that he maketh of his most greuous sorowes is a most swete comforth vnto him, euen then when he is not able to thinke any thinge of, God but with this complante that he is banished from the temple and depryued of ỹ sacramentes and other exercises of the faithe: neuertheles the consideration and lamentacion for those, discommodities was most pleasant vnto him of al other thigs.

Now of the other side whan ỹ state was changed & he was restored to al honor & prosperitie, was he therby chãged? Dyd he not so ouercom his enemies ỹ he enioyed ỹ kingdom wel & peaceably drad of all men? Had he not also that aboundance of all thynges suche plenty and libertie that he might haue geuen hymselfe to enioye all pleasures? Yet dothe he styll keape that constant minde and purpose, that he alwaes esteameth and iudgeth it to be hys onely felicitie, that he hath accesse and entrye into the temple of god that he may be partaker of the order appointed in the church. Therefore doe we see that he professeth boldly and Godly, that he hath not in vaine required of the lorde this one thinge so ofte and earnestly. For this was so deare vnto hym and so muche desyred, ỹ he colde be wel content to giue al his other cõmodities honors & Joyes for the same.

Now let vsconsidre whiche of vs hathe the desyre and iudgment that dauid thẽ had. Wyl they think you (who set their hole felicitie in those goodes which they now enioie) prefere this libertie to call vpon the name of God purely, to heare

his

his worde, to vse his sacramentes, be-
fore their accustomed commodities and
pleasures: May verely, they are alltoge-
ther so brought a sleape with the feading
of their panshe and fatte bely, & dreame
so muche of their delites and pleasures,
that they care for nothing but to pan-
pre their carkes and to lyue delicately.
And to speake the matter at a word such
is the Judgement and desyre of the hole
worlde, ẏ it had rather to haue a troghe
farced and fylled with meate, lyke a fyl-
thy swyne all gyuen to the bely, & more
they set by it then by the holy temple of
God. So soone as any talke or rumor is
raysed of those warres, and tumultes
which are begonne al ready and are like
mo to folow more greauous, euery man
dothe feare the spoyle of hys goodes and
other descomomodities troubles and dan
gers which do ensue ẏ warres. But to
lose ẏ preaching of ẏ doctrine of saluatiõ
to want ẏ pure administratiõ of ẏ sacra-
ments and other helpes and exercises
of religiõ wherwith, we are ioyned vn
to God no man maketh mencion, ney-
ther dothe so greate an euell and pery
lous Danger, any whytte moue, vs.

Neither do we see them that are vtterly destitute and depryued of these so many and so greate treasures and comforthes greatly care for them: Onles ther rents and reuenewes be able, to keape them thorow out the hole yeare and manteine thē in that state of lyfe, pompe & vanitie wherunto ther ambition moueth them: if the wayes and means of keping their trade and encreasing their substance doe faile, if they lose their honour and estimation emongs men.

They are so, troubled amd vered that they thinke themselues vtterly vndone wheras in the mean ceason they vtterly defye and set at noghte the peculiar and true foode the ordinary and vsual meate of the sons of God for ỳ which thei shold be moste hungry & carefull yet the lorde threatning by his prophete ỳ he wolde send a famine, not of bread & water but of the worde of God dothe declare plane ly ỳ no greatter euell can come vnto mā wherfore deare brethen let vs take head with all care, studye and diligence, leste we by the snares of Sathan and the enticement of the world become so brutish that we lothe and despise this so great

goodnes

goodnes, so necessary to saluation: but ỹ we do compte it ỹ moste deare & precious thinge, of all ỹ can be bestowed vpon vs in this lyfe. This is it I meane that we shuld remane continually in Gods folde vnder ỹ rule, discipline & order ỹ whiche he hath appointed emongs his people. The which thig is more planli declared & set forth by ỹ which dauid adioyneth, ỹ he wyll require again ỹ thig which he before had asked: wherby he signifieth ỹ he was not enflamed w̃ any sodaine passiõ which shortly after was feble & colde, to haue this care of religion, but ỹ he was then constant & wold so remane in searching for this principall matter. We do see some whiche are moued with suche a feruent zele & sodane motion, that the nexte day after they be so touched, they seame ready to forsake, all ỹ euer they haue. But that constancy wherof dauid speaketh is a certane rare & speciall vertue. In so much ỹ the most part of thẽ in whose mindes any zele of religion hath bene kendled, whereas thei ought to cherishe that fire ỹ ther zele and loue might encreace thei do wilingly extinguishe ỹ same. But as concernig dauid, we haue

the

the like testimony in that psalme which I before alledged. For where it, might haue bene said vnto him, that beig banished and dryuen from Jury, he might go heare or there, to some othere place, he maketh an exclamation: Thine alters o lord of hostes, my God and my kinge, as thoghe he shuld say. That thoghe he had at commandement and possessed all the palaces of the world, yet colde he fynde no place, pleasant nor acceptable vnto him, whiles that he had no accesse to the temple of God, he doth also complaine ȳ sparrowes & swallowes doth finde them forthe places to buylde ther nests there: but his cõdition was much worse. why so I pray you? Was it because he had ne ther kitchin nor chamber? Not so: But because he foũde no place mete nor pleasant, for hym to lead his life therin whã he was secluded from the altars of God. And in this banishment no place colde be so pleasant, but he wold compte it bitter to dwell therin. Now this is moste certane ȳ if this doctrine were well perswaded vnto our hearts we shold not be so much hindred, or rather so w̃ drawne frõ ȳ exercise & practise of those meanes which

which god hath geuen vs to go forward in ỹ wai which leadeth to euerlastig life But wil ye haue ỹ veri cause therof: the ambitious desier of honor wholdeth som in executig their offices & mainteining their estates, & entiseth others to seke & to couet the like dignities & promions, couetousnes enrageth others w̃ a gredy desier of gain & carieth thẽ backward, an other sort mindeth nothig els but their delits & pleasurs & their vain & dissolute wantõ life. Yea al euery one do so wallow ĩ their lusts & carnall cõcupiscẽce, ỹ non at al thus crieth: thine altars o lord wher ar thine altars o my god & mi kig: No certenly: ỹ vanity of this world beareth such rule amõgs thẽ ỹ thei cã by no meanes suffer ỹ obedience of god. This word also is of great importãce, where Dauid sayth ỹ he hath ernestly required of god ỹ thig wherof he speaketh. It is a veri smal matter to giue such tokẽs of holines & religiõ befor mẽ ỹ thei may seme to be set on fier w̃ singular zeale & loue therof: but thẽ may a mã say assuredly ỹ he cõeth vnfanedly to be cõuersãt amõg ỹ lords flock whẽ he is moued w̃ this ernest desier of holines although he haue none other witnes of his mĩd but god alon

for when we muste come to this iudge, then all hipocrisie & fained shew of holines must be put away: and the trueth & purenes of the heart wil appear. Winde we then to folowe the notable example of Dauid: Let euery man entre into his owen conscience and direct his praier vnto god and say. O Lorde thou knowest that I do esteme the societie of thy churche more then al the goods of the world hereof also are we in this place to be admonished, lest in sorowing, mourning, or complaining, we byte the bridle and grudge at our state: but direct our desires vnto him, and powre forth our complaints as it were into his bosome, which only can remedie our griefe and miseries. And this must we knowe assuredly that this horrible corruption and confusion of religion which we see at this day in that the whole worshipp of god is corrupted, the doctrine of the worde is adulterat, depraued and altered, al the sacramentes are contaminate defiled and peruerted, is the greuous & sore punishement of sins procedyng from gods most iust iudgement. To whom then shal we flie for the redresse & amendmēt of these

so

so great euils, that we may obteyne the pure doctrine of the sacraments & cal vp on the name of god w̄ libertie & make cō fession our faith, but vnto him which do eth chastise vs w̄ this so miserable want and losse of so great treasures: Howbeit yet this greuous bitternes of pain & pu nishment ought not so to alienat & turne vs frō god, that we shuld not come vnto him in whō all succour & mercy is only to be foūd. Much lesse then may we kick against the pricke, grudgyng & disdey ning w̄ our selues to seke the remedy at his holsom hād who hath laide this gre uous and dangerous plague vpō vs. Da uid in dede knew right wel ẏ he was ba nished from Jury not wout gods prouidēce: yet is he not thereby stayed nor let ted to come vnto god & to make his com plaints vnto him: not because his tenta tion was easie & light, for he semed vt terly to be cast of frō god if we only cōsi der ẏ miserable state of this present life. But his faith which he had in ẏ promise made vnto him causeth him to surmont al difficulties, holdeth him vp & brigeth him into ẏ cōfidence, ẏ he praieth god to giue him ẏ fruitiō of ẏ thing cōtinually

which

which he had taken frō him but for a cer taine space heare me thinke I haue sufficently applyed this doctrine vnto vs & to the state & condition of our times, but that ỹ wits of certen men ar so dul that nothing cā enter into their harts & mindes, vnles ỹ matter proposed as ỹ meate of most holsom doctrine, be minced & cheued, & made most small that so it may be offred to ỹ stomake & receiued. Although to speake ỹ matter plainly, it is not the sklendernes of the capacity or ỹ obscurenes of ỹ doctrine which hindreth ỹ vnderstādig of these matters so much as their own wicked wils wherin thei wrap thē selues, seking al shiftes that thei can by their subteltie finde out to obscure that thing which is of it selfe cleare and euident. But in this resistance yet finde we this cōmoditie that we are cōpelled ther by to declare more plainely & diligently howe this doctrine which we haue pronounced, doth also pertein vnto our age I do grant in dede that now there is no more material tēple vnto the which we must go to offer our sacrifice, but ỹ we are now ỹ spiritual tēples & that we mai in al places lift vp our hands to the heauen

uen: notwithstãding the order & maner of calling vpon god is alwaies one. Nie ther may ỹ inuocation be cõpted amõgs the figures of ỹ figures of the old testament: but iudged and estemed as a most certain rule that our lord Iesus hath geuen vs to obserue vnto the ende. Wherfore though the temple of Sion and the maner of the sacrifices then institute & religiously obserued maketh some difference & diuersitie betwirte vs & Dauid: yet surely in this point we are like vnto him, ỹ we cal vpon god & pray vnto him publikely & with one consent & that we come into one common place to declare the confession of our faith. We are not now as childrẽ to be kept vnder ỹ skaligs of Moses law: yet are we mẽ & shalbe so lõg as god permitteth vs in this world. Wherefore thogh ỹ figures & shadowes which had their force in ỹ time of dauid do now nothig pertein vnto vs yet haue we great necessity to be stirred vp & drawen to ỹ seruice of god both by the preachig of ỹ gospel & ỹ administratiõ & partipaciõ of ỹ sacramẽts. Now if any will striue against this sentence & order very experiẽce mai be broght to cõuince him.

For

For thei that haue most of al profited in religiõ do most euidently declare in the course of their whole life the necessity of this godly helpe to be most mete & profitable to releue their infirmitie. We take not in hand here to dispute whether god can gouerne and leade his people wout any inferiour aides or meanes, but to declare howe his will is to gouerne and guide vs & to reteyne vs in his true worship and seruice. For this is certain that god of his great loue & mercie seing our infirmitie and weakenes, hath geuen vs as it were certain aydes & stayes wherby we being weake and feable might be stayed. What foly I pray you, and how great folishnes is this, when we feele our feete to faile, and our legges to bow vnder vs to contemne and despise these so great and necessarye helpes to prop & stay our feete, as though there were no profit at all of such thinges. Wherefore what difference soeuer is betwene vs & the Iewes, yet must we know that this doctrine which Dauid here setteth forth is comon for al. The name of the temple onely must be changed because ỹ we are no more boũd nor tied to one certẽ place

But

But as concerning the order & maner to worship God truly, which Dauid chiefly regarded, that perteineth as much vnto vs as to hym. Now proude men which haue a false opinion of themselfe wil not much regarde this exercise of religion & order by God appointed that the fayth-full shoulde come to one place to heare the worde of God to make publike prayers, to vse and receiue the sacramentes. But we thogh there came no profit, only because it is the most holy institution of God himself, wolde yet rest therupon most wilingly, and wold giue him most hearty thankes ỹ it pleaseth him by such meanes to cherishe & susteine our infirmitie how be it yet as we haue before declared we do feale ỹ fruite of religiō which cometh vnto vs of this institution & ordinance of god to be most abundant and moste excellent. How so euer the matter is, where as S paul declareth ỹ this is thonly way which leadeth to the perfite & blessed lyfe that we do remaine in ỹ order of the church, which Christ ordeined when he apointed pastors: cursed be their pryde & arrogancie, which will flie in the ayre & wō their vaine speculations

clymbe vp to heauen setting at nought al doctrine and sermons and vse of the sacramẽts, as thogh thei were such vaine ceremonies, wherof small commoditie & profit colde be receiued. And heare deare brethrẽ I desyre you to considre & marke of what maner of mẽ I do now speake. For I do graunte vndouttedly that god dothe preserue his vnder the tyranny of Antichriste, and that miserable captiuitie, althoghe they do wante these aydes and helpes which we haue with greate libertie. The worde of God is not preached vnto them, neither haue they any place wherin it is lawfull to make profession of their faith, yea ỹ Sacraments are taken away from them. But because thei seperate thẽselues from the abhomination of Antichrist & do syghe & morne & compte it an heauy burthen that they want those thigs which they do compte most necessari to consolatiõ & comforth, god by the vertue of his spirite worketh in thẽ & supplieth their want. But there be others, which is ỹ greatteſt parte of those ỹ there do tary who thoghe thei be vtterly destitut of these most necessary & comfortable thigs yet are they veri well pleased

pleased & being in extreme famine, they haue no lust at all to eate. Those are ỳ men ỳ feygne themselues great philosophers, & professe themselues hyghe clarkes, which thinke it enoghe to know all ỳ can be knowē if thei haue red ouer one leafe or twane. These men thinke wt thē selues ỳ they haue no nede of preaching & doctrine for as concerning ỳ lords supper they thinke it maketh no matter at al vnto thē thogh thei neuer come neare vnto it. And thei reiecte ỳ outwarde policy of ỳ churche to yong childzen as ouer base & vnworthi for thē. what I prai you may we iudge or say of this kinde of mē but ỳ they are vtterly blinde in minde & iudgment: Yet notwtstanding they cā accuse vs, because we exhorte them vnto whom God hath declared his will to vse those reasons & means which God hath prepared to encrease our faith & to confirme it & to manteine ỳ same vnto ỳ last day of our life. Why do thei so: but that they can not abyde to be admonished by vs and to be wakened as it were forthe of slepe, that they may haue some sauour and felyng of those euyls wherein they are. Let vs thus iudge & thinke of them

that they do not worship nor reuerence Idoles with the other papists, yet truly they can not denye but ỹ it is a miserable bondage and by all means to be abhorred and auoyded that they can not be suffred not onlye to call vpon the name of God and Jesus Christe with any publyke testimony of their confession neyther yet to mention or acknowlege the same by any meanes. The holye ghoste when he wolde wounde the consciences of the faithfull which were at Babilon most deply, he giueth them this sentence to grate vpon how can we syng ỹ prayses of ỹ lorde in a strange lande. I do graunte verely that the kingdom of God is now in euery place, & that there is now no difference betwixe Jury & other contreyes: yet do I thus plainly Judge and pronounce ỹ euery land & contrey out of ỹ which ỹ order of true religiõ & holines is absent, is worthy to be compted of vs strang & polluted. Then must this of necessitie be concluded ỹ thei which are no thig moued w̃ ani grief of mīde or sorow of heart for this cause ỹ thei cã make no protestatiõ of their faith nether set forth & publishe ỹ praise of God by any means

are

are all together oppressed wᵭ most grosse dulnes & daising madnes. Now ẏ childrē of god must take hede & be taught bi this admonition diligently to beware ẏ they do not cast themselues into ẏ same error & daising of heart. But as cōcerning thē which scornefully do bable & question if ther be none other way to heauē but by Geneua: wold to God thei had ẏ heart & care, ẏ in what place soeuer thei remain thei wold or colde haue some holy assemblies and cōgregations gathered in the name of Jesus Christ, & that thei wolde set vp in their own houses and their neibors the forme of suche a church as may be like thys of ours in some point. Now be it to their great & excellent wisdome, that in dispising and casting away these stayes of religion & saluation, they will be counted religious & to haue saluatiō. This is as muche, as if they sholde aske if they might saile into the hauen, dryuing to the contrary side as far from the hauen as were possible: for so do they tempting god and declininge from the way of saluation enquyre if thei can not com to saluation. But let them make as bolde, bragges & take vnto them as high

and ſtoute coꝛage as they lyſt, that ſo reſting vpon their powre and pꝛyde they may fall downe headlong to deſtruction, ſo ỹ faithfull men take that they be not puffed vp ſo pꝛoudly with them, but that thei reteine themſelfe in al modeſtie humilitie and reuerence. And if ther be ani of them that can by no meanes lyue in Chꝛiſts church, yet let him do that thing which no man can let him, that is to ſay that he mourne day & night with dauid: Thine altars o loꝛde. There is none other thing that I deſyꝛe but thine altars o my God and my kinge. And the fere of this moſt holy loue and deſire oght ſo enflame al good hearts, that thei ſhold not thinke it painfull to ſuffer ani thig that can come, no not to conſume themſelues wholy by this ſo great zele and deſyꝛe, neither that there ſholde be any tyme ſo long differred which ſhold quenche oꝛ diminiſhe this feruent deſyꝛe, but rathere continally require this thing moſt carefully that they maye once be bꝛoght vnto Chꝛiſtes folde.

Moꝛeouer euery man oght to conſidꝛe thys by hymſelfe howe he maye moſte ſpeadily get himſelfe to the ſtanderd, ſo

ſoone

soone as our lord shal graunt any liberty to come therunto. Finalli to make an end of this exhortatiō, now it remaieth that we do diligētly note ỹ which dauid adioygneth that is: That he will behold ỹ beawty of the lord & consider his temple. For it is not enoghe ỹ we shulde be exercised in ỹ outward order & discipline of ỹ church except we haue our eies bent and speciall regarde to this end that we maye know god himselfe euer more and more. There be two thinges which are heare required: ỹ one that we do occupy the time of ỹ preachings & publike praiers wᵗ all care & diligence: the other that we do vnderstand the cause of our assemblies & comming together inᵗ churches. For many do come thither drawen wᵗ a certane folishe deuotion, thinking ỹ thei haue done their hole deuty yᵗ they come forthe into ỹ place & shew thēselues once in ỹ temple let vs take heade therfore diligently deare brethren that we do not fal into any fault of negligence of ignoraunce or of folishnes.

For it is greatly to be feared lest the most part of thē that ar herewᵗ vs mai be cōdemned in ỹ one of these two vices: ỹ

either thei are negligēt to come to these assembles in ỳ church, or els they do not whaigh w̄ themselues nor well vnderstād wherfore thei do come thither. How many are they ỳ come to the sermones, which wold be most glad neuer to heare of any sermons. But I will not speake of thē which in the hole course of their life do shew thēselues manifest contemners of God. I do speake of ỳ contempte which is many who wolde neuer remēbre to come to the sermon but that ỳ sonday doth monishe them & moue them to com thither and that for maner sake only as thoghe they wolde then make vp ỳ nomber of mani runīg together to god. The bell may well ring daily & call thē together. But it is sufficient for suche if then at last they come forth in the ende of ỳ weke vnto ỳ church & company of ỳ cōgregation. Thei are called four times euery sōday, but thei come very notably, if thei once may be seene to haue beene there. For there be many of them also whych take to them thys lyberty that they wyll scarse come euery .xv. Daye. And surelye the moste parte prooueth thys prouerbe to be trewe that beyng nigh

nygh to the Churche they are verye farre from god. And some of them be of that sort which haue lefte their contrey that they might serue god, who yet in this part of gods seruice do shew thẽselues ouer negligent. What ogh̃t we thã to do? Seing god doeth so shew himselfe vnto vs let vs beholde his beauty: & not passe by the meanes whereby we may most clearely haue the fruition & cõtemplation of this his beautie. That is to say to ẏ we may be moued & as it were rauished w̃ the loue of him & as S. Paul saith that we be transformed & changed into his similitude & likenes. And to come to this point, we must consider more diligently & earnestly then we haue accustomed what god doth propoũd vnto vs in his church. For what is the cause I pray you, why we do take so smale profit of the sermons & sacramẽts, but that we giue no diligence to the things that are their spoken & done? We haue our eares beaten w̃ continual doctrine wher as our minds are voide & barren of good mocions & not touched w̃ any good affection. Moreouer also there be some that here neuer the whole sermon but here &

there a word or half a word rather with out regard. Wherfore Dauid saieth not without great cause, that he woulde go to the temple of the lord to visit and regard it, w̄ great care & diligence and the whole study of his minde. And doubtles the excellent treasures of ỹ great wisedome of god which are therein set forth vnto vs, are most worthy to haue ỹ eies of our minds wholy bent & set therupō. But as I haue now touched god would not haue vs to beholde these treasures only to please our eies & so to depart w̄out any profit. Let vs therefore vnderstand, that ỹ doctrine of christ hath then shewed in vs her force & fruit when our mindes life & maners are so chaunged ỹ we can worship god purely & serue him w̄out corruption. And this is it that Dauid saith. psalm. lxxviii. That thei which dwell in ỹ house of ỹ lord shall prayse him for euer. Wherfore thē do we assemble our selues ito one place: whi is ỹ gospel preached vnto vs: why do we vse baptisme & the lords supper but ỹ god shuld be praised & magnified by vs w̄ all kind of praises: the which praise standeth not only in the lips, but continueth al ỹ life long

long and florisheth for euer. Therefore C
saith he in another place. I wil wash my hands O lord in innocencie & then wyll I enter vnto thyne altare. Now do we see what is the true & lawfull vse of all the order in the church, to wit, that we beyng diligently instructed therein may worshyp God purely and as becometh hys seruaunts. In the olde time vnder the law thei that came to the temple to worship god, especially the preistes whē thei shuld execute their office, they continually washed them selues. This ceremony in dede is passed awaye, but the truth that yet remaineth ought of vs alwayes to be mainteyned and practised. And because we nowe do knowe all the wais & meanes, wherby we may atteyn to the most perfit & pure worshyp of god wherefore we must enter and holde the way of life more warely thē others. For the more furtherance ẏ we haue graunted vs by god, so much lesse of excuse shal be left onles we do appli ẏ same both vnto our vse & profite & also to ẏ true worshyp of god. For if we do stumble by the waye it is not because we doe not see a plain & troden way before our fete. And

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if we do stray forth of the way & wander without assuraunce, we can not blame god therfore as though he did not continually set vp the clear light of his word And if we do forget our dutie, this negligence & forgetfulnes cometh not herof, that we not admonished of god most diligently called to all Christian ductye: for god leaueth no meanes at all where in there may be any furtherance to religion, to holines, to saluacion. Therfore let vs fear ỹ rebuke which god vseth by ỹ mouth of his prophet Esai. I haue daily stretched forth myne armes vnto a stubburne & rebellious people. If thei which wander & go astray by the desert places of the papistrie and that horrible wilder nes, shal not escape iust punishment and vengeãce because thei haue not folowed the right waye, what maye we loke for which are brought vp & norished at home like childzen in the eyes of our heauenly father. Some hath leaft their most deare contrey and the place wherein thei wer borne & brought vp, that thei might come to some christen church. Other hath gotten a greater benefite & as it wer a special prerogatiue, that it pleaseth god to visite

sit thē in their own countrey as it were in their own nest. Nowe if thei that are borne here wil not acknowledge this so great fauour of god, & meanes of saluacion most to be desired and w̄ thankefull minds & mindful harts testifie ỹ same ỹ thei may wholly giue & consecrat thēselues vnto god ỹ cometh so nigh vnto thē can this ingratitude remaine vnpunished? Let them rather say thus: O Lord thou hast here builded thy temple & set vp thine altar amongs vs: grant we beseche thee for thine euerlasting goodnes and exceding mercy that grace vnto vs that we maye be purged in minde, life, and maners, that we do not polute thy holy gifts with the filthy spottes of our sinnes & so turne the excellent glorye of thy benefits into reproche & shame. And thei which do come from far countreyes must be ware, wise, and diligent, ỹ they do liue so godly & blameles as becometh men in ỹ house of god. Thei might haue liued in other places wildly & wantonly neither should thei forsake the papistrie for this end, that thei shuld leade a dissolute life not comely for the gospel in the church of god. And surely there be some

to

to whō it had ben much better that thei had broken their neckes when thei set ꝯ first fote forth of their dores, then that thei shuld entre into this churche to behaue them selues therin so shamefully & wickedly. Some linck themselues with the scorners & mockers, and so confirme thē more & more in their malice. Other do liue most rietously in meate & drinke and al kinde of pleasures. Some as enemies of all peace and concorde, couet no thing but discorde, debate and brallings And there be some families wherin the man & wife do braule & striue like dogs and catts. And certein will seme yonge princes, encreasing & amplifiyng their state without measure, geuen wholly to pompe, to costlynes, & to excesse of thys worlde. And others are so idle so deynty so delicate, that thei can not tell what it is to labor, and yet no liuing can satisfie them. Finallye there be some sklanderous backbiters which coulde fynde some faute euen with the verye angels: who ready to brest with their manifolde vices, set all their holines only in thys, that thei requier a strait accompte how their neighbors do liue, supposing that

God

God is muche in their debt because they are come to Geneua, as though it had not bene better for them, most filthyly to haue corrupted in their owne donge, then to geue suche offences in the churche of God.

Wherefore if the lyke by passed haue bene ful of such vyces & synnes, now let euery man take care and diligence that he conuert and bestow all the residue of his tyme to a better, more sober and more honest kynde of lyfe.

And yf there be any so hardened in their vices that they can by no meanes be corrected nor amended, yet the chyldren of God muste confirme and arme them selues with thys doctrine, that they be not corrupted or infected wyth the noughtye and wicked life of others. Merelye we oughte alwayes to take it heauely and to lament, when we do see the Churche of GOD prophaned and defyled wyth so manye fylthy blottes and malicious wyckednesse: But seing that we muste heare lyue conuersaunt wyth the wycked as the Corne is mixed wyth the Chaffe, let vs suffer thys confusion wyth all pacience and quietnes

quietnes whiles that god shall take vs clean away frō the cōpany of ỹ wicked. For it is no doubt but that this churche (wherin we are) is like a touch stone appointed to trie many men & to make thē knowen. How so euer the matter be let vs now bende our selfes to this minde & purpose seing god by his wonderful and infinite mercy hath gathered vs home into his familie from that miserable wāderyng, that we bestow al our diligence vpon purenes of life innocency and holynes, abhorryng from all polution of the worlde which maye spot or blemishe the profession of an holy & christen lyfe, that after we haue ended the course of this life, the Lorde Jesus at that great and glorious day may acknowledge vs and accompte vs amonges that company that haue called vpon his name purely and truly without any vntruth or hypocrisie.

The fourth Sermon.

VVHEREIN IT IS DECLARED with howe great paines and care the liberty to worshipp God purely in some christian church ought to be sought, taken forth of this sentence of the.27. Psalme.

My heart hath sayde of thee, seeke ye my face. Thy face wyll I seeke O Lorde.

LYke as men caste themselues into horrible confusion, when they louse the bridle to their concupiscence and lusts runnyng at ryot whyther they lust, euen so is it a rare & most high wisdom to search forth the commaundements of god and to embrace and folow them with the whole heart & diligence. Wherof we haue in this place an excellent exãple most worthy to be folowed. For Dauid was not fre nor voyde altogether of those perturbations of the minde whereby we are sore enticed and driuen the contrary way: but he doutles was moued with such tentations wher-

by hys spirite myghte wander and go astray from God.

Howe be it to fynde a remeady against al such occasions, wherby we fall from the feare of God and true holines, & to keape the sure waye, he doth onli regarde that which God doth declare vnto hym, that doth he meditate and ponder in his mind. And to declare this precepte & admonition in few wordes, God doth styre al the faithful and exhorte them to seeke his face. Nowe Dauid witnesseth that he hath so aplied all his dilygence in obseruing and keaping this cõmandement, that there is a goodly harmony cõsent & agreement betwirt god that thus speaketh and commandeth: Seke ye my face, and him that answereth so, my lord I wyll seeke thee. But heare muste we consider, wherfore God putteth this name face expressedly. For if he had no face but as it were a shewe and shadow of a face wherein he woulde shewe hymselfe vnto vs, he shoulde dysceaue vs, commanding vs, to seeke that whych colde not be founde nor perceaued in him. Yet am I not Ignorant that there be many whych wolde shewe the, sharpenes of

their

their wittes in this place, saiyng that this is no more then if it had bene simply spoken. Seke me. Notwithstanding those that haue bene diligently exercised in the holy scriptures shall easily perceaue that God woulde note forthe and declare a certain maner and order, which he alwaes vseth to shewe and offer himselfe vnto men most familiarly. And certainly to name the sanctuary and the arke of the couenante the face of God, is a kinde of speache so, vsuall and commune in the scripture, as any canbe.

And why so? Because GOD who in his Nature and Maiesty is Incomprehensible findeth certayne meanes meete for the Weaknes and rudenes of men whereby he may bringe them vnto hym.

The worlde in dede doth make to it selfe alwaes false and vayne Images counterfaiting the face of GOD corruptly and fondly.

For those that we inuent by oure wyttes are none other but false and deceauable visers whereby GOD is phantasyed or to speake more playnely What I doe Judge of that superstition

When men do faigne to themselues any forme or image, that they may haue god visible thei do nothing but make & worship an Idole. But whē god by his good wyll and pleasure dothe represent hymselfe vnto vs and giueth vs such tokues and sygnes wherby he may be knowen of vs, then receameth he as it were a certaine face wherin he may be knowen. Wherin he admonisheth and commandeth vs, ý euery one of vs shoulde turne our eyes to that countenance and that we shoulq behold it w̄ great heede, care and diligence. For this certanly is our felicitie wherw̄ we must once be satiate and filled aboundantly, ý we may haue the fruition of the sight and face of God with al abundance of all Joyes as was said in the. lx. psalme. And because we can not clymbe to so hyghe a place without the aide and helpe as it were of ladders and stayres, thys hys benefite must be set and accompted in the seconde place because it offereth those meanes wherby we may come to that principall and chyefe Goodnes. Wherfore let vs note that this sentence wher God commandeth vs to seke his face, hath suche

power

powɐr as thoghe it did open the gate vn
to vs, wherby he wolde bɼing vs into e-
ternall life. It was no great matter as
may appeare in ỹ tyme of dauid to come
to the temple, that men might se so ma-
ny ceremonies as there were done and
celebɼate. But if we rightlye conſidɼe ỹ
ſpirituall exempler and pattern whiche
was ſhewed vnto Moſes, we ſhall ney-
ther iudge it ſtrang noɼ without reaſon
that God doth call it his face. Foɼ dout-
les ſeing chɼiſt was ther reuealed, what
other thing can we ſay then that God of
fered himſelfe to be beholden and ſeene?
Now let vs conſidɼe: Whether God do
not oɼder & ſet foɼth vnto vs ſome mea-
nes wherby he may after a ſoɼte be ſene
and felte of vs. It is verye true that he
hath appeared in his ſon who is his liue
ly image and in whom onlye he wyll be
peɼfitely knowen. Yet neuertheles ſaint
Paul declareth that the goſpell is a cer-
taine glaſſe wherin al men muſt behold
and conſidɼe hym. Thee Sacramentes
haue the ſame powɐr and nature: final-
ly the hole oɼder Inſtitute in the chur-
che by hym, dothe ſhewe the ſame
ſight vnto vs.

Therfore let the proud braggers of this worlde mocke this order & contemplacõ of god asmuch as thei wil: yet seing that god dealeth so louingly and gently with vs, that he doeth submit him self by this meanes vnto vs, let not vs be ashamed to render thys honour to his word & sacraments, that we behold and se him in them as it were in the face. Not that we are reteined and holden in the elements of this worlde subiect to corruption lyke the papistes, who abuseth these signes superstitiously to ydolatrie, which God hath geuen vnto vs that we shoulde be broght by them vnto Jesus Christ. But if we wil hereafter haue the fruition fully & perfitely of that moste comfortable presence of god which is most to be desired, we muste euen by this humble and lowe way and maner come vnto hym.

Howbe it this that I saye is not so straitly to be vnderstande as though the faythfull dyd neuer approche or come neare vnto God saue then, when they come into the temple. For this opinion restynge and styckyng to any certayne place were a superstition ouer folishe. But thus I do meane, that we may not set

set God aboue the cloudes (as certayne men do in their speculations) thinkyng they can see hym when they shut theyr eyes imaginyng of hys diuine Maiesty, what soeuer commeth into our braines neglectyng bothe the preachyng of the Gospell and also others such lyke aides and helpes necessarily required to the knowledge and contemplacion thereof. For this is moste true that those which despyse the vse of the Sacramentes whereof I speake and of all the order of the Churche, they disdeygne to see GOD at that tyme when he doeth offer hym selfe to be sene and beholden.

Nowe let vs see howe necessarye this graue and vehement exhortacion and prouocation is vnto vs whereby GOD calleth vs vnto hym.

We haue all ready spoken what fauour loue and honour he doeth shewe vnto vs, when he doth cal vs so louyngly and gently vnto hym that he maye worcke oure Saluacion, and that he maye bryng vs vnto the trewe and perfite felicitie from the whyche we

are so farre away by nature. But this muste we also marke and consider that god doth pricke and moue vs by al meanes, to take hede that we fall not into miserie. First of al we haue eyes so wandering & wanton, that it semeth a very miserable case. For al this our life ther is nothing but ỹ vanities of this world which do kepe all our senses occupied, & Satan hath infinite delusions and those most crafty, wherby he continually doeth circumuent and begyle vs. Although al his gyles and disceats are none other thing, but certain foolish visers & shewes triflyng and counterfaite pageants and iuglings of game plaiers. But experience doth teach plainly howe foolishe we are, howe mad and destitute of all sense seyng that we suffer our selues so easly and so often tymes to be deluded and deceiued. Wherfore yf we wer wise & wel aduised this voyce should sounde continually in our eares. Seke my face. And what seker we? The more carefull and diligēt that god is in procuryng our salvacion, we are the more careles & slowe in folowyng after it. And would to god we were not like kicking and resty horses

ses more ready to go backwarde then forward. Not withstanding this exãple is not set forth vnto vs i vain. For this reuerent answere and protestation of Dauid that he did meditate this doctrine in his heart, wherby he and al the faithfull are admonished to seke the face of god doth declare vnto vs to what thing we ought to applye our study and diligence, that god calling vs vnto him lose his labour altogether vpon vs. And in this doctrine there be two poynts most worthy to be marked. The first is that so soone as God had thus spoken & commanded. Seke my face: he answereth w̃ most earnest affection vnto this worde. The second is, that after he hath consented to the precept of god & affirmed it, he promiseth that he will seke the face of god in dede, in worke, & diligence shewe the same. And surelye this is the order that we muste kepe in worshippyng of god, first of al to giue accesse & entrie to the worde and commaundement of god as we ar taught in another psal. If you do here his voice this dai hardẽ not your harts. But very few ar foũd which embraceth ẏ cõmandements of god of this

mīd, thogh ꝑ moſt part wil ſai after this ſoꝛt & vſe ꝑ like anſwer truli it is our du ty: we oght not noꝛ cā not ſpeak againſt it. But that wherunto thei agre w̄ their mouthes, is far alwai frō entrīg & percīg into their minds. Therfoꝛe let vs learn hereby to lay ꝑ beginning of our religiō that we do anſwere vnto god truly & vn feindly ꝑ we do fully vnderſtād & fele his moſt excellēt benefit when he calleth vs ſo mercifully to behold his face. When this ſenſe & felig hath thus touched the hart & pꝛepared it, it cā not be but ꝑ the other part of religiō & duty ſhal ſtraight waies folow, which is, a power to per- foꝛme ꝑ ꝑ which we do know to be moſt iuſtly cōmanded of god & to belōg to our ſinguler cōmoditie. Foꝛ Dauid had no cold noꝛ dead meditatiō w̄out any moci on oꝛ applicatiō of ꝑ whole life to be be- ſtowed i ꝑ ſeking & beholdig of ꝑ face of god. But ſo ſone as he hath determined ꝑ he oght to ſeke god he goth foꝛward w̄ this pꝛoteſtatiō ꝑ he wil pꝛoſecut this de ſire of his hart w̄ al diligēce. wherin thei muſt nedes be much aſhamed which pꝛo feſſe thēſelues chꝛiſtiās & nether haue ꝑ deſire of hart noꝛ good mociō, nether yet

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apply noꝛ exercise thẽselues in ẏ duty of life which depẽdeth therevpõ. But some wil sai thus, ẏ it is not lawful foꝛ thẽ to foꝛsak their contrie wherin thei ar boꝛn: althogh thei be destitute of ẏ fode of life & nothig be sene ther but an hoꝛrible desolatiõ whereby ẏ hole oꝛder of ẏ church is defoꝛmed oꝛ rather destroied. Whi soꝛ: lest thei break their allegiance thei say ẏ which thei do ow to their natural & ciuil gouernoꝛ, I wil answer to this their excuse i fewwoꝛds: I do ask of thẽ this thig only if thei wer i such penury & wãt of liuing ẏ thei had nothig at home to eate & drik wold ani such dout stai thẽ in those places: ther is no mã truly which wolde not ask pardõ to foꝛsake his contrey ẏ he starue not foꝛ hũgre. I wil also put this case which is of no necessity: if ther shuld be offred vnto thẽ in a strãge cõtrei syre times so much riches as thei haue i their own, ther shuld nothig stai thẽ frõ ẏ ioꝛney ẏ thei might attain such possessiõs. What nede thei then to brig such cloks & coloured excuses seing ẏ it is euident & plain that their talke is far awaye from that they do feele in their owne conscience. We treate not this matter that they

they may be letted wᵗ nothing but ꝑ thei maye ꝓay holily purely & ꝓfitably for this ꝓince & all his subiectes. Now such a Iorney plainely taken to such a place cā be no more crimninal thē others which are taken for ꝑ cōmodities & apportunitie of this ꝓsent life, which no man cā blame i any point. But let vs farther se if this necessitie do sufficiently excuse them. Behold it is the lorde which commādeth & saith: Seeke you my face. The ciuile magestrates now fall frō god & decline away most farre & do cōpell others to the same desection & rebellion, or at ꝑ leaste doe depryue the miserable soules of their daily fode and rayse vp the inuēcions of superstitious Idolatries in the stead of the face of God. Is it righte in this point to preferre mortall men to ꝑ liuing and immortal God. If God must be obeyed, they ought rather to trauail in to all ꝑ coastes of the world to seeke his face, wher he doth shew it, thē to lye lurking & pyning in ther nestes whāsoeuer then ꝑ princes cōmand or enterprise ani thig preiudiciall vnto him ꝑ hath ꝑchief authoritie & power ouer thē & vpō euery one of thē ther is no iniury done vnto them

thē thogh mē do not obey thē. Although, beſydes ẏ which I haue now ſpokē, ſuch mē do ſuffecientlẏ declare, ẏ thei neuer haue conſidered noꝛ ponderred what is ther ſtate & cōdition, how miſerable and filthy is ẏ captiuitie wherin they are reteined & oppꝛeſſed: Onles their cōſciēce were altogether bꝛoght a ſleepe, it were not poſſible but ẏ they ſhould be in continual angriſh & griefe of minde as great as if their body were in paine & toꝛment. Foꝛ what libertie haue they to honour God in their famylyes & houſes by any means: As foꝛ an example. If any of thē haue a child boꝛne, his deuty is to offre him to God wᵭ pꝛayer & thankesgeuing, and to require, ẏ his bodi may be ſygned wᵭ baptiſme which is ẏ ſygne of ſaluaciō Now we do know ẏ baptiſme is ſo coꝛrupt i ẏ papiſtri & ſo defiledwᵭ ſuch ſuperſtion & pollution, that the child can not receiue it, but ẏ he is ſtreight wais polluted & defiled. So ẏ ẏ father cā not baptize ẏ infant wᵭout ſyn. And if he abſtein he ſynneth likewiſe, although it were in nothig els yet in this point ẏ he giueth offence vnto mē omitting & neglecting ẏ ſacramēt which ẏ ſon of god hath inſti

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tute. In what perplexitie then standeth his minde, ỹ ỹ matter cã neither be done nor vndone but ỹ god must most greuously be offended: I do not rehearse their other incõmedities & miseries, for this only example is more thẽ sufficient to declare their miserable state and cõdition. Now whan a man hath bene in this miserable perplexitie, all his life longe vncertane whether to turne himselfe, yet at ỹ deathe must he loke for most greauous assaltes & tentations, for then certainly satã wil heape together al hys artillarye & of this miserable captiue was letted before ỹ he colde not serue god for ỹ sollicitude & care of his wife & familie then at ỹ point of death his state is most miserable. Wherfore thei which doute whether thei may rid themselues forthe of this mire or rather forth of this helly pitte, vnder a certaine pretence of obedience vnto worldly prince, do peruerte al ỹ order of nature. For that lawfull prayer which God allowethe that we shulde make for our princes, is agreable and veray conuenient, both to their authoritie which he giueth them and also to the office wherwith he hath bound & charged

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vs towardes them. Thus S. paul dothe exhort vnto prayers to be had and made for kings & magistrates, ỹ we may lead a godly quiet & peaceable life wᵗ honesty & the fear of god. But this amplificatiō & setting forth of ỹ obediēce vnto erthly princes is to far aboue measure, whan it is ioyned wᵗ the departing frō god & ỹ diminishing of ỹ honor & worshipp which is dew to ỹ heauenly king. The miserable Iewes in dede wer cōpelled to remain so long in ỹ bondage of Babilon whiles ỹ time was fulfilled which was appointed of god to suffre ỹ miserable captiuiti: but let these mē ỹ talke so much of mās law and obedience, wᵗ whō I haue to do, declare ỹ we christians are bownd so far by like obedience, ỹ of our own accorde we must depriue our selfes of those spiritual benefites which god geueth most liberally to his children. They do feele a great necessite wherewᵗ they are sore pressed, & thei are greatly enticed by their owne infirmtie: but god sheweth thē ỹ remedy for these so great euils. What is ỹ cause that thei despice these so great helpes & benifites for ỹ obedience & seruice of thē ỹ take their bread forthe of their hands:

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The cause is greater of a man towarde his wife or of the wife towarde the husbande. For seing that god hath ioyned thē together into one flesh, ẏ one cā not do well in any case to forsake the other vnder a certain colour to seke god. Not only that thei may not depart far a sunder to let the dutye betwirt man & wife but that euery one ought rather by al meanes and with all diligence to labor that he may draw and bring the felow & companion of that holy lyfe to the worship of god. This then is the dutye ẏ the one oweth to the other, that the husbād mai declare vnto the wife, how miserable & vnhappy thei are, because thei want the holy company & felowship of ẏ faithfull because thei are destitute of the sacramē tes and sermons (which are most sure signes, pledges & testimonies & be fully assured wherby we may know that god dwelleth amōgs vs) again he muste exhort her ẏ she do not dispaire nor distrust but trust in gods mercies. And if he can not persuade her nor win her so sone as he wolde, let him neuer be wery whiles he haue gottē his purpose. And althogh his wife do resist his purpose most earnestly

nestly, neuertheles let not the man cease importunately to attempte the mater w̄ her, and to proue her mind by al means, vntyll she do shew her selfe wylfull and abstinate in her wicked purpose. When he hath assaied and attempted all ỹ may be doone by hym, yf he can tary there no longar, then is he free, and vtterly deliuered from all the lawe of mariage and necessitie of taryng: because he hath done all his duety and nothing wanted of his part but that his wife might haue folowed him as her duety required. Althogh yet this departing of the man frō the wife is no diuorse, but the housband goeth before whither God calleth, that he may shew the wai to his wife. And as touching the maryed woman, she is yet boũde w̄ a more strait bonde of mariage because she is the inferior, and must worthely acknowledge her housband as her heade and reuerence hym.

Therefore muste shee by all meanes possyble, bryngе her housbande in to the mynde and meanes that he wyll restore and set them bothe at liberty.

And when shee hathe doone all that euer shee canne, yet is shee not at lyber-

ty and set free, that she may forsake him to whome she is bounde and subiect, onles some persecution be raised, wherein the danger is manifest, and specially yf her owne husbande be most ready to pursue her vnto death: for then she departeth not from her husbande, but she auoideth that euill that is prepared for her and the furious rage of her enemies which god permitteth and alloweth. Finally that great danger and violence which is intended towards her doth discharge her and deliuer her from the bonde of suche a bitter and dangerous lyfe: notwithstanding when al thinges are well wayghed & consydered no worldly cause ought either to withdrawe man or wyfe the one from the other, but onely that mutuall beneuolence, loue and charitie which the one oweth of dewtye to procure the saluation of the other.

For if it be necessary that a man shoulde so forget himself that he should haue no regarde of the thinges that pertayne to this earthly life and to the body, he oght also likewise to forget and contemne those thinges which are about him.

Therfore let vs retourne to that acount which

which Dauid maketh that the face of the Lorde shoulde be soughte as also he sayeth in the. lxxxiiii. Psalme, where he sayeth it is better to lyue one day in the courtes of the Lorde, then a thousande beyng therefrom: whereby he declareth that the lyfe of the faythfull can not be to shorte so that God graunt them this grace that whiles thei liue in this world they may exercise them selues in hys seruice and honour, and establishe themselues wyth his promises celebratyng hys name with all godly confession & praise. If a man obiect that this mai be done in some deserte place or amongest the enemyes of the fayth. I answere that it is not wythoute cause that Dauid doeth speake namely of the courts of the temple. For he doeth consider howe necessary the order of the church is vnto mortall men, specially because he knoweth their rude and weake nature, but if this oration and admonicion were so altogether fired in all mens heartes that all men woulde come at the least to some christian church where they myght dye quietly and peaceably there woulde be none which would not easely and quick

lye gather vp their burden and prepare them ſelues. But what do we ſeke? Euery man wyl lyue, and that with all eaſe and pleaſure, euery man in that kynde of pleaſure and luſte wherewith he is led and drawen. This is cauſe wherfore the church of god ſo much is contemned and reiected to day. Yea and there ar many wittie and ſubtell to inuent and ſet before their eyes ſuch lettes and hynderances as may bring them from that ſtudy of godlines that was in Dauid.

Moreouer thei bring this in, what ſhall we profit ſay they, if we do chaunge places? Whether ſoeuer we go we ſhal find the worlde no leſſe then in our countrie. There is at this time a wonderfull coeruption of maners and of al things. All things ar full of offences tētations and ſuch corruptions whereby mens minds may eaſely fal from the true fear of god to ỹ loue of the worlde. I cofeſſe in dede that all thinges are as they both thinke and ſpeake. But if their body were in daunger & they were admoniſhed where they might finde both learned and mete phyſicions and alſo proper & healthefull remedies & other helpes either to reſtore

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or preserue their healthe then, I saye, they wouldе not say that thei cared not for it or sette lyght by it because that in all places dyseases may come vnto men. I graunt that in what place soeuer we be we shall finde infinite occasions to do euelle, corruptions, and intisemets of ỹ worlde but ther is great difference whether we haue ayds & helpes where with we maye other be kepte in office or eles hauing erred from our office maye be restored or whether we be altogether depriued of them. let it be agred that vices nowe doe reigne and are of lyke force in the worlde so that by ther poison the air is infected no lesse thē with a pestilence: are we not in better condition thē other in ỹ we haue such remedies as aregeuen of God to his children, wherewith we may either driue awaye from vs greuous deseases now coming and assauting or eles purge and put them awaye being nowe presente. Further more I thinke ỹ both the doctrine of the gospell when it is purely preached and also the sacraments when their lawfull vse is kepte and also common praiers and other meanes besydes, are alwaes very necessary to styr

vs vp and to admoniſhe vs that we be not infected with the coꝛruptions and tentations of the woꝛlde as it were with certaine poiſons. Now all men do know that there is none of all theſe ſo great & ſo holſome remedies and benefits in the papiſtry. but cõtrarywiſe all wickednes and extreme danger of loſſe of life and ſal uation. Wherfoꝛe let vs take head that we do not refuſe the help, that god moſt mercifully offereth, in this great neceſſi tie wherin we ſtand ī nead of great help toward our ſaluation. yet ther be ſome that vomet foꝛth moꝛe euidently the fyl the and diſſeaſe of their ſtomake. what ſay thei, ſhal we go to that chuꝛch wher in with our great grife we ſhal ſee thoſe motions and offences, which now being vnknowē vnto vs, do not offend our eies and myndes? if there were ſoche regimēt and oꝛder of ỹ church tho ſe places wher the goſpell is pꝛeached which were to be required foꝛ our edification, if we were ſure to finde none ther but angels which might leade vs into paradiſe we woulde runne thither with all haſte & diligence. But when we ſhall come thyther, we ſhall heare many things that ſhall ſooꝛe offended

offend vs and see many mo then were ne cessary: Ther wyll be many men prone to al maner of wickednes & impudencie, which do diffame & sklander the gospell by their dissolute lyfe, vanities, pompe pride and dronkenes wylbe more cõmon then were conuenient: Moreouer which is moste greuous and intollerable of all: many shall shew themselues there so vnruly & outrageous contemners of god, ỹ more wickednes shall appeare in their lyues then emongs the papists, forthy more emongs the magistrates and them that should execute iudgement ther wil be found as much corruption, disorder, vnrightousnes as i other places. And al so in thẽ ỹ are apointed to preach ỹ gospel many things shal appear which shal seme worthy of reprobe & rebuke: For some of thẽ wilbe negient in ỹ ministry, or so occupied i their priuat & domestical busines, ỹ the fidelitie, diligẽce & sincerity ỹ thei should sew forth shal not be much regarded of thẽ. And which is the worst of al, amõg this kind of mẽ, ther be som so geuen to pleasures, ỹ they are prone to al lustes of ỹ flesh & belly chere & care for nothing els but to liue at ease and to

pamper the flesh, and that thei may doe this at more libertie, they ioyne thē̄selues w̄ wicked mē & haūt their cōpany in all mischief & vilany. Well, let vs grant so ỹ there is ten times more euill there, then ther is in dede, or then men do phā̄tasy: yet must this excuse be vain alwais vnto thē which make them lets & impediments vnto them ỹ thei shold not com to the church of god. And that we maye proue this matter, let vs mark the example of Dauid ỹ we haue in hand w̄ more depe cōsideration & diligence. Was ther such iustice & integritie obserued in the daies of Saull, I beseech you, in ỹ iudgement & other offices, as the state of the common welth & the dignitie of ỹ church required? Nay cōtrariwise we do hear ỹ great cōplaints which dauid maketh oftētimes of ỹ malice of ỹ frauds & deceits of ỹ fearcenes & ỹ pride both of ỹ king & of others ỹ wer ī autoritie, ī iudgemēt & in cōmon offices. And for the priests and Leuites, did thei ỹ office of the priesthod & ministery of holy things so purely and godly ỹ thei had iust cause to reioyse for thē̄selues & the church? Or may we not rather gather, ỹ the most part of thē did

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folow ꝯ cõmon vices & corruptiõs yea & by their flattery fostred & nourished wickednes: And as touching ꝯ people & common multitude thei wer ful of hipocrisie & manifold sins & crimes most manifest. yet for all ꝯ Dauid doth not therfore abhorre ꝯ assembly, nether refuseth to com & entre into the church nether yet quenscheth nor diminisheth his desire ꝯ he had to se it. It is a very greiuous & sore tentation I do grant. For ꝯ more earnestly that a mã is moued wt the zele & desire of the honor of god ꝯ more great cause hath he to sorow & morne whẽ in ꝯ polutiõ of his church he doth se him most greatly to be dishonored: but ꝯ meanes to ouercom all these incõmodities & impediments is declared by Dauid, to wit, ꝯ we seke the face of ꝯ lord & that we set al our pleasur and felicitie of life fully contented in the sight & beholding therof, & ꝯ against al ꝯ greues ꝯ satã doth raise against vs we determine & cõclude ꝯ nothig is more pleasant nor delectable then to dwel in ꝯ temple of god wher his face mai be sene: thus shal we remẽbre as oft as such offẽces ar offred vnto vs ꝯ satã laboreth after his vsual maner to dazel our eies & to trouble vs

But herein let vs be wiſe & conſtant, ꝙ we be neuer drawen away from the cõtemplation therof, but that we take our hole and full pleaſure of the moſte comfortable beholdyng of the ſame. The miſerable ydolaters ought to make vs aſhamed. For if any of them after he haue conſumed bothe his body in goyng a foliſh pilgrimage, when he commeth vnto that place whither he purpoſed, do finde an hoſte which doth aſke money of hym out of all reaſon, or verlets and cruell knaues which doth him iniurie, or couetous prieſts that beguyle hym, and to be ſhort finde nothyng there but confuſion and diſorder, yet are there no euyls nor diſcõmodities ſo great, that can change his purpoſe from this religion or rather ſuperſticion once begonne. For he wyll ſay that he is come thither for that cauſe that he maye worſhyp the body of ſome bleſſed Sainct, or ſome Image of oure Lady as they terme her, or ſome maner of reliques.

And ſhall in verye dede the only ſyght of ſome carkas, or vile Idole, haue more force to cauſe the miſcreants that haue no faith, to continue obſtinate in theyr ſuper-

superstitions, then the face and presence of god himselfe to confirme vs and bring vs such constancie as is necessarye to folow after and attaine so great goodnes: If we do se this or that which may grief or trouble our myndes God calleth vs agayne vnto hym and wylleth vs in the beholdyng and lokyng vpon his face to receyue that comfort and pleasure that we may beare pacientlye other discommodities. Wherefore let this be the shylde and refuge to all godly and faithful men that they cleane continually lokyng vpon the face and countenance of god himselfe, howe so euer Satan labour & practise to cary them away. And surely if we can verely and as we ought esteme the face of god, we shal neuer accompte any hurt or damage in the losse of other thinges what socuer we suffer. Though to say the truth, the greatest part of them is not so much hindered by doubtfulnes of minde as by the want and discommoditie of those thynges that pertayne to the bodye: not but that the chyldren of God haue great and sore battails in their consctence when they fynde these offences wherof we haue spoken in those

churches

churches that ar called reformed. Wherfore thei that are determined to go vnto such places wher the gospell is preached must be admonished before of many & greuous offences & must prepare thẽselues to suffer & ouercome them: and thei that haue already tasted & proued those discõmodities & impediments oght to cõfirme themselues most of all, that in despyte of Satan thei mai seke the face of god most constantly. But if al things shalbe tried & considered aright there shalbe nothing found but very distrust & vnbelieffe which hindereth the multitude and greatest part of men. And as men are very witty to finde out excuses, the riche men haue theyrs of one sorte, and the poore bring theyrs also. How can it be sayth ỹ ryche man that I should leaue al that I haue? Should I thus spoile my self of all my riches & possessions? I haue a wife & children we haue accustomed to liue at ease wythout any trauayle.

What shall we do in a strange countrey where we shall haue no rentes nor reuenewes? But the poore alledgeth of the contrarye: I haue in dede very lytle but I am amonges my frends by whose liberty

liberalitie my pouertye and neceſſitie is relieued.

My labour is ſo well knowen and can not be wanted that I can heare lyue of my labour. What ſhall I do amonges ſtraunge and vnknowen men, hauynge neyther Halfepeny nor Farthyng, and ſhall be holpen by the acquaintaunce, frendſhyppe, fauour or reliefe of none? And it may be in dede that ſuche excuſes maye be partly trewe: And to reaſon no more aboute the matter that it is a thynge verye grieuous and vnpleaſant not onely to leaue the countrey wherein thou waſte borne, but alſo that place wherein by longe and familiar conuerſation there ſemeth, to be nowe gotten a certayne diſpoſition of nature.

But all theſe yet imagine, howe they maye ſette before theyr eyes thoſe impedimentes whereby they maye ſtoppe the waye whereby they ſhoulde come vnto GOD, that is to ſaye: Though they do not fynde the matters ſo harde and intricate as they make them: Yet wyll they couer them ſelues gladly wyth what clokes they can. And when they haue powred forth theſe greuous & miſera-

miſerable complaints they think ỹ they haue ſtopped Gods mouth, and that he doth them great iniury if he ſtyll charge them as thogh he wolde compell them to thoſe things which were not poſſible to be done. Truly I haue nothing to anſwer to theſe things but that which is written in the pſalme. lxxviiii. that is ỹ the faithfull paſſing by the vallies and drye wildernes that want all water, will digge themſelues pits and ciſterns. And I thinke this ſufficient to ouercome thē that wyll not reſiſt God of obſtinate malice. Wherfore they that ſee themſelues ſo beſett wyth ſo great diſcommodities & dangers that they can ſee no way nor pathe to go by, muſt remembre that euen the deſerte places, wherein there is no droppe of water to be gotten ought not to let their iorney. And that we may vnderſtand this ſentēce more ſenſibly & plainely, we muſt marke that Gods purpoſe is to be ſoght of his children, not by the green medowes that may delite them with varietie of ſwete flowres, neither by the ſwete arbres and pleaſant ſhadoes: but by roughe and ſtiepe wayes by hils and dailes by ditches & ſand pittes, by baren

contreys

contreys and waste wildernes: and all this is doone for that purpose that their faith may be exercised and that their fer uent zele and desyre to come vnto hym maye be prooued and tryde. Wherefore though we can not come vnto God, but ý we must passe by some wyldernes and waste and wylde desert by the way, let vs know that this is not the first tyme that God dealeth so wyth hys faithfull and let vs prepare our myndes and fully determie to folow them who haue gone a longe tyme before vs.

Besides these bothe the councel of god and the notable exãple of the godly that ought to be folowed, there ought to be in the children of God such a zeale and fer- uent minde, that nothyng do draw them away frõ ý right worshipping & seruing of him. The which yet is sene in very few now a days: all are almost so delicat and deintye, that if there be but a mote in the way it may hold thẽ stil that they wyl not go forwarde. We can go no fur ther say they. Why so? Because thei wil take no pain to wrastle out of a litle im pediment. Verely the desier of the minde is very feble that is weakened and ouer

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com w̄ so smal maters. For we oght not only not to be discouraged and as it wer standing in a stay and vncertaine for the doutfulnes of the way so to perishe, but we oght to be armed against all stayes & impediments be thei neuer so great or many. To atteine hereunto we must alwaes keape this lesson in remembrance that God knowledgeth none for his children, but those that seeke him by drye & baren places, & digge them cesterns wher not one droppe of water apeareth. By ỹ which wordes is ment and signified vnto vs that no labor or grief oght to be so great, which we oght not to vndertake and to suffer that we may haue the fruition of the face of God. Must there nedes be thē a place soght out, wherin we may haue libertie to worship and serue God purely? what passage so euer be offered, or how hard so euer the voyage be, yet notwithstanding the iournai must be vndertaken and accomplished. Shall we suffer hunger and thirst by the way? yet mai we not faint in corage in such want and necessitie, but moste chearfully go forwarde. But let no man loke towards me, and fynde cauillations, as thogh I

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I dyd speake of this matter in my great quietnes fealing no grief my self. For it is the holy goſt that teacheth vs, that we oght rather to delue and dig in the earth then to decline or tourne awaye frō the voyage towardes the church of god that is moſt godly enterpriſed and begonne. Now if thei that dwell in farre contries and by worldly iudgement are excluded from all theſe meanes wherby they may come to that place where the Goſpell is preached, haue none excuſe, what muſte they loke for, who haue the goſpel with in their gates & yet wyll not moue one fote forwarde to entrie into the churche of god: Sermons are preached daily and publike prayers are made alſo and they nede not paſſe only ỹ breadeth of a ſtreat yet lo, euery one wyll ſaye that he hath ſome buſynes at home. And to be ſhorte many ſet their felicitie in thys poynt yt they can withdraw themſelues and hold them backe altogether frō god. For thei thinke themſelues then to haue gayned all, if thei haue gotten ſome light & vain excuſe whereby they may flye away frō the company of the godly & the ſighte of god. Now becauſe of nature we do ſo ab

hoꝛre god that we would fle from hym & be absent so far as wer possible, yea and then woulde seperate our selues the furthest frō him when he cōmeth most near vnto vs: let vs pꝛay vnto god ꝯ he wolde confirme vs in that mynde & desyꝛe that we may so long continue and cherefully go foꝛward in the ioꝛney begonne whiles that we maye fynde there the lyuely fountaynes of saluacion where beꝺoꝛe we cold find nothig but extreme dꝛought and want of waters. And though al this shuld want yet let vs digge cisterns and wayt foꝛ raine from heauen: If it be not gods pleasure that we shold fele his comfoꝛt so sone let vs not yet cease to go foꝛwarde with al diligence. But I am sure that this thing will seeme very darke to many. But whence commeth this darkenes and difficultie but that it was neuer exercised pꝛactised noꝛ put in experience? foꝛ we mai be taught a. M. yeres and yet not perceyue one woꝛde of this doctrine, vntyll we haue learned by experience what it is to make a ioꝛney by a daie and thyꝛsty waye when we shoulde come to god. Therfoꝛe this doctrine ought to be very familiar to al the faithful: to wit ꝯ thei shuld pꝛepare & arme thēselues dili-

gētly against al ẏ tētaciōs which satan shal enterpryse by any means to breake of ẏ iorney by ẏ which they should be brought to god. For surely whosoeuer do bestow their whole diligence faithfully in thys alone to wit, to seke out god, although they stirre not out of the place in whiche they are, yet they shall finde many greiuous discōmodities which might turne them backe and call them to the contrary parte, vnlesse they had their mindes stable & redy to resist: but this is a thing to be lamented that the most part of thē as I haue sayd, are weakened and ouercome by these difficulties that are offred to them by the waye. They will confesse forsoth that they ought thus to do. They shal seme to be ready and well prepared for ẏ iorney, but when they should go forward & enter into ẏ iornei thē their hart faileth them, & those ẏ are wel entred & wel forward also, often tymes faile and are vtterly geue ouer euen in the midwai. The more therfore ought this lesson to be committed to our memory that we may digge pittes, that is, that we maye seke aides and helpes euen hyd and vnknowen vnto vs, that we may styll con-

tinually proceede and go forward. Let vs labour (I saye) and contende aboue all mans powre. If things com not to passe as we woulde, yet let vs not cease to folowe still ỹ good course wherein god hath set vs. It is moste certaine that he if we cal vpon him in faith can tourne the dry wilderues into fountaines. But in the meane season it is meete accordynge to our dutie that we not ydled, nor lye styll as thogh we wanted the sence and mouyng of armes and legges. Yea verelye God commaundeth vs that we shuld rather dig pittes. Let vs then labor in this diggyng so longe, whiles we haue finished our iorney begonne. Let vs set before our eyes the miserable condition of soudiours which euery moneth set forth their lyfe to the sale. If they be in the campe no man is able sufficiently to expresse what incommodities and miseries they suffer: If they be besieged in any place then they endure yet moche more greiuous things. If a voiage be vndertaken that they shoulde go to any place, they can neither be let nor stayed by any colde or heate wynde or rayne from the iorney appointed and the enterprise begonne.

gonne. And some times thei are brought to such extremitie that onles they digge the earth to gett water, they haue not a droppe of water to drinke. There is no labor distresse nor misery so great, which they wyll not suffer to atteine to ẏ which ch they haue purposed and vndertaken. And yet when they haue doone and suffered all whether they escape or be slaine they haue lost all this their diligence & labor, because in the suffering of all these so great miseries thei only serue Satan. The son of God hath chosen vs that we shuld fight vnder his standerd, & that we shuld be faithful soudiors vnto him and serue him diligẽtly. And we know what reward of all our labors and dangers he promiseth vnto vs. How much more courragious then oght we to be to do our dutie vnto him thẽ are these miserable & desperat mẽ to pursue ther owñ destructiõ? Nether is this onli heare treated ẏ eueri mã sholde compte ẏ nombre of the miles & measur al ẏ space which is betwixt his his house & that place where he may frely worship God & make confession of his faith, & heare the pure preaching of ẏ doctrine of ẏ gospel. we must yet go farther

and haue a longer iorney to make, wher in the whole course of our life must wholly be spent. Haue we haunted ỹ church of God one yere or more? If we continue & remaine we shal daily finde newe cares. For sometimes we shall be visited with sikes, somtimes with extreme pouerty and want of all things necessary, moreouer our wyues and childzen shall dye, & also it maye come to passe that we haue not that libertie and fredome to worship GOD as we had at the fyrst. Finally there is no kind of trobles or grief wher from we may thinke our selues free that we should not therwith be assailed, wher fore that constancy of mind and stabilitie and pacience is required of vs, that vnto the very end we haue our handes ready to dygge the pittes, and our nailes also to skratte the earthe yf necessytye so requyre. If a man say, how then? are we not in ỹ temple of GOD. I do answere that we are so in it ỹ we must come more neare and enter daily into it. Truthe it is that we daily beholde the face of God, but we are not fully satyate nor fylled with his most beautiful countenance as we shall be when he shall take vs vnto

him

him. Therfore must we al generally apply this to ỳ practise of ỳ life: & as satan is euer busy to let & trouble al thē which wold go vnto god, so let euery man confirme himself, & giue al diligēce ỳ he continue most cōstantly in doing & worknig ỳ same to morow ỳ he hath done to day. For if ỳ enemy wout fainting or wearines is so diligēt to turn back our iorney & to driue vs frō our course begon toward des god, much lesse ought we to lose our corage, ỳ we must more go forward always & draw nere vnto god euer gathering new strēgth cōtinually wout ceasing But to do this thing & to continue in it, is required of necessitie to be imprinted in our hearts ỳ iudgement & feruent desire which was in Dauid most excellent. I had rather sayeth he, to dwell at the threshold of the house of god then in the tentes & tabernacles of ỳ wicked: wherin he plainly declareth, ỳ he wil be contēt to be broght to a state most base most low and dispised, to gain this benefit to dwel in ỳ house of ỳ lord. I beseech you let vs cōsider a litle what was his state. He was ỳ kings son in law, one of the chief princes of Iudea in most hygh honor: & authoritie: not withstāding he is cōtent

with al his heart to lose that high honor & dignitye, & to be made as one of ỳ base cõmõ people, so ỳ he may haue somlytle corner in the church of god. If this desire wer so great & excellent in al, thei wolde not spend so much time in deuising & prepariṅg for therchange ỳ thei must make when thei forsake their house & their contrie to com to ỳ church of god. But there be founde very fewe, which can take in good part, & wil bear quietly ỳ diminishing of their substance and the abasing of their state & degre. Euery mã doth greatly desire dentily to be caried in a horseliter to ỳ place where he may worship god at libertie: & also that al ỳ lands & possessions, al ỳ gain & exchange ỳ he hath had wt marchants, the estimacion of men, the affinities and frendshyp and suche other commodities of lyfe shoulde also folowe them. But whiles thei are onely at this poynt, howe smally I pray you do they esteme Jesus Christ? For all that euer thei wil do for him is no further but as it were at his desire, for pleasure & pastime to go to walk: which thing is miserable & most vnworthy & vncomely for a christian. For thogh we be nothing worthe

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in dede yet hath he so greatly esteemed vs of his infinite goodnes, that he hath not spared his own selfe for our saluacion, euen he in whō the perfection of all good things is contened. And shal we grudge and repine at the losse of trāsitory thigs and compt our condition worse if we be not so well handled & entreated & haue our pleasures as before: this is very far frō that which S. Paule setteth forth by his exāple for vs to folowe: that is, that we should compt al things as filthe and donge that doth hinder vs that we cannot attein vnto Christ & possesse him, & that we shuld cast that awai as damage & losse knowyng that al that leadeth vs away from life, must nedes bring vs vn to death. And this our desire of deintines and welth is far from embrasing that exhortation & frō folowing ỳ admonicio ỳ our sauiour Jesus christ hath geuē, ỳ we shuld sel al ỳ we haue in this world & for sake it for the kingdō of heauē knowing ỳ this is such a precious stone, as by his excellency passeth farre all those things that men so much desire & esteme. If any man wil obiect ỳ a man may come to the kingdom of heauen wout this forsaking

of his house: I do answere ỹ it is not in vaine ỹ our sauiour doth thus name the preaching of the gospel, because thei that wante the doctrine of the Gospel & haue no care nor regarde to seke those means & occasions, wherby thei may enioye this so great goodnes, do declare that they do cleaue to the things of this worlde more couetously and greadily then thei shulde and are not yet prepared to that exchang which thei oght to make w̄ the kingdom of heauē. Now if thei might enioye both surely I wolde not enuye their so greate felicitie. But if thei cā not reteine their possession nor lye still in their nest, onles thei defraude themselues of the most holsome & only foode of ỹ childrē of god, nor remaine in ỹ state wherī thei now ar, onles thei cut of thēselues from the church of god: it is their duty to cōsider ỹ necessity that god layeth vpon thē. Thei may will bryng what excuses they will, but all suche clokes & shiftes will nothing auail thē when ỹ moste highe iudge shall thonder vpō them all w̄ his terible voice which set more by ỹ earthy life ỹ is cōmō vnto vs with the brute beastes then the eternall heritage whiche he hath oppoin

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ted for his childzen. And it is a veri foliſh thynge and nothyng to the purpoſe that many think to ſtopp our mouthes onles we do aſſigne thē ſome means and ſtate wherbi thei mai liue in ſeruing god. My cōditiō ſai thei is thus ī my cōtry, if I do forſake it what wil come vpō me: What hope is ther to nouriſh & ſuſteine me: As thogh god had appoited thē ẏ preache ẏ goſpel to be bailifs & ſtewards to apoint to euery man his ſtat & his ordinari, & to pay euery mā a certaīe penſiō & wages ac cordig to his worthines or digitie. If we cā helpe any by coūſel or by our direction we are ſo boūd in ẏ kind to our poure, ẏ we oght bi no means todeni our diligēce & ſeruice but alwayes to be readie thogh none require it. But if we be not able to helpe or to do any pleaſure herein, ſhall therfore alſo ẏ liberty be taken frō vs, ẏ we may not teach that thing to euerimā which is commaunded vnto him of God. But if they had wel learned this doctrin of Dauid & kepe it wel in memorye, that they ſhuld more deſyre a litle corner at ẏ dore of the tēple, thē any place of moſt hyghe dignitye wherein they might be placed emongs ẏ vnfaithfull, they ſhuld

neuer

neuer thik it so hard & doutful what thei ought to do in this matter. How be it here is the mischiefe that they wyl kepe their olde state and trad of life and can not suf fer, that their riches and honors be dimi nished in any point, neither ỹ they shuld be depriued of those cõmodities delites & pleasures, wherin they now are setled ỹ is to say, they can not plye their neckes nor bend their backes to bear Christe Je sus. Let them contend and striue aboute this as much as they lust, they must ne- des herein be condemned. As touchyng them which haue lefte their contrye that they might come to that place wher thei might worship God at libertie and wher the truthe of the Gospell might be faith- fully preached vnto thẽ, it is moste neces- sary, that they cal this sentence very oft to remembrance, & that thei exercise thẽ selues in meditating & practisig the same that their myndes may be hardened and confirmed, by the continual vse and long custome of the same. For many thynges may come to passe and do so daily, which may feable and weakẽ yea holly breake their mids which haue bene before of sin gular zeale & loue of religion. They that

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ioyne themselues to ẏ church, are not al
wayes so handled & entreated as their di-
gnitie requireth. The order many times
is so peruerted and trobled ẏ they which
were moste worthy to be promoted are
most neglected or set ī ẏ lowest degre: this
same tentation truly might tourne, thē
backe & call thē away frome their owne
saluacion, onles they so rested in the bo
some of ẏ church ẏ thei had rather to beẏ
least and most contemned in the house of
God, then to liue in most great honor be
yng separate therfrō. Thus ẏ men ẏ are
faithful in dede which haue not al ẏ com
modities ẏ thei were accustomed but cō-
trari wise fele those discōmeditis & grifs
which ar very many ī ẏ forsaking of ther
contry must learne to comfort & cōfirme
themselues w̄ these few words: But we
ar in ẏ house of god. now let ẏ worldligs
deride vs much as they liste, yea & hurte
vs outragiously in their pride as abiects
& outcastes, yet this must suffice vs, that
God dothe vouchesaife to giue vs this
honour to keape vs, in hys palace and
santuary. We see what labour and pai-
nes, the ambicions and vaine glorious
of the worlde doe take, that they maye

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be compted of the house & family of some prince. Thei thinke thẽselues most happy if thei may come into the kitchin or ỹ haule. Now wher as we by ỹ opinion of the world ar most abiect & despised yet so ỹ we be of the church of god, we are led by him to ỹ most high & merueylous secrets of his wisdõ w̃ such familiarity as the father vseth w̃ his children. We are very churlish & vnthankful onles this recompense content our mindes. Thogh ỹ faithful in dede may be greuously tempted & moued also to a certain indignaciõ and offence of minde, when their case semeth worse & worse, & the wicked florish stil in al prosperitie. Yet if thei contrary wise consider that thei are chosen of god to be of his house, and to be interteyned there as his children, this comfort hath lytle force, if it do not diminishe and mitigate al the greuous thoghts of the incõmodities & also wipe clean away al ỹ sorow of heart ỹ can come for the same. And certenly thei ỹ murmur & grudge ỹ thei are not intreated of god as they desire, or such as now repent ỹ thei haue begon to liue godly, do easely declare that thei did not folow the counsel of our lord

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and maister in any point, which is, that at what time a building is begonne the compt muste diligently be cast what all the costs & charges will be which are required to accõplishe ẏ building, lest it repent thẽ after thei haue bestowed moze thẽ thei shuld & so leaue ẏ wozke vnfinished. But this is yet wozse & moze shamfull that many of them that thus are wearied in the mid way, do leaue of without any cause. Wherein thei shew thẽselues most impudent. For euen they that neither had house noz lands & which had no discõmoditie but might as wel liue in ẏ farthest part of ẏ wozld as in their own contrie ar not ashamed to vpbzaid god ẏ they haue left this and that foz his sake. But let vs graunt that they haue thus loste I can not tell what of their goods and substaunce: Yet is it a folyshe thyng moze to esteme a dandipzat thẽ a crown oz a gold noble. In the meane season no thyng is heard but these murmurynges and complayntes. And woulde to God these carefull complayners were farre away from vs ẏ they might enioy theyz commodities and pleasures although neither poze noz riche haue any iuste cause

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to depart frō that holy & godly purpose, neyther any excuse for those afflictions which ỳ vocation of god & his obedience doth bring thē vnto. But because this is most hard vnto vs, therfore ỳ remedie is declared in ỳ psalm. lxxxiiii. when dauid after he had said ỳ mā is blessed ỳ hopeth in god adioyneth straight wayes, and in whose heart are his wayes, as thogh he shuld say, he ỳ hath his mynde bent and holly cōuerted to entre ito ỳ wai to hold on & to finishe it which god hath cōmanded. Therfore are there two things that can not be seperate the one frō the other that we haue our hope on god, & that we walke in ỳ streight way: therfore as our infirmitie doth let vs ỳ we cā not go forward or maketh vs so denty & slow ỳ we wold turn aside frō his most holy vocation & calling & turne another way: let vs cōfirme our self in faith & hope besechig our god most liberall & mercifull that he wil turne our eies vnto him that nothig may trouble vs whiles we beholde hys face & trust in these his promises, where by he hath assured vs ỳ he wyll be wyth vs for euer both in life and in deathe.

SO BE IT.

A ſhort declarati-

ON OF M. IHON CALVIN

vpon the. 87. Pſalme.

Hen as al things go wel with the childrē of this world, we ſee howe greatly their own ſtate doth pleaſe them, & how wonderfully wt a proude contempte of the church thei do extol the ſame. Yea & although thei be brought vnder with ỹ plagues of god yet do they not forget their carnal confidence wher with thei are dronken. But in the meane ſeaſon they carelesly deſpice religiō & the true worſhip of god: forſomuch as thei being content wt delicate & pleaſant thinges as riches and the brightnes of dignity and honor thinke themſelues bleſſed wt out God. And it cometh often to paſſe ỹ god doth as it wer make ſuch men fall wt all kynde of good things to the intent ỹ at the length he mai puniſhe them iuſtly

and in due time for their vnthank fulnes: and that his church maye be oppreſſed or at the leaſt kept vn der a law and humble degre to the intent that it may ſeme miſerable to it ſelf & be ſubiect to contempt.

Therefore leaſt that this vaine ſhew deceiue the faithful it is nede full thei be called to another con- ſideration to witte that they doe conclude that that is true which the. rrriii. Pſalme doth teache. That bleſſed is the people to whō the lorde is God. Therefore let the effect of thys Pſalme be, that the church of god though it be but one yet doth it excel al the kingdomes and commen welths of this world becauſe god is chief ruler of this cō mon walthe and it is gouerned by his empire. Firſte to the intent it may abide ſafe amongeſt ȳ raging tumultes and fearefull tempeſtes where with the whole worlde is often ſhaken. Secondly and chiefly that it being wonderfully kept by the helpe of the ſame God may, at the length after this long warfare

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attaine to the victorious crowne of the heauenly vocation. And this is a ſpecial benefite of God and alſo a wonderful miracle that amongeſt ſo many changes of the kyngdomes of the earthe he doth ſpread his church from age to age and delyuereth it frō deſtructiō to the entent it alone ſhould continually remaine. But becauſe it is euident that whileſt the wicked abound in riches & floriſhe in wealthe and power that the poore church of god is toſſed hither and thither amongeſt many daungers yea & almoſt ouerwhelmed with infinite ſhipwracks, the bleſſednes of ẏ ſame ought herein to be ſette eſpecially that it hath an euerlaſtyng ſtate layde vp for it in the heauens. As for the circumſtance of the tyme wherein it was made it doth not make a litle to the vnderſtanding of ẏ Pſalme. For although the people of Iſrael were come agayne from the baniſhement of Babilon & the church of God gathered were nowe made one bodye after that long ſcatte-

ring & the temple and the altar did stande yea and gods worshyp was restored: but because there was but a verye lytle portyon of men lefte of a greate multytude the state of the church was lowe and without honour yea and that lytle residue was dayly made lesse and lesse by the enemyes, the church also their temple was nothing so beautifull as the former temple and fynallye there was nowe almoste no cause lefte, wherefore they coulde conceiue any good hope. And surely it semed vnpossible ỹ they could euer haue rayſed vp them selues to the former state from the whych they were fallen. Wherefore it was daungerous leaste they shoulde be ouercome either to the former miserye or els for the present calamities shoulde be oppressed and fall downe and so at length ỹ mindes of the faithfull should fall into dispaire. Wherefore least they should faint and lie downe vnder such calamites the Lorde dothe promise that they shall not onely recouer

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that which they had lost, but also lifteth them vp into the hope of an incomparable glorye according to that prophecy of Aggeus. The glorye of the seconde temple shall be greater then ỹ glory of the first.

Now last of al it remaineth that we learne to apply this psalme also to our profite. And surelye this comfort ought to haue bene of such force to the godly men of that age, that they shoulde in their afflictions not onely haue stand vpright but also ỹ thei shuld haue lift theselues vp to heaue though they were in the graue but vnles at this present daye our fathers experience ioyned with ỹ words do confirme our faith so much the more we are more then ingrat since we know that all is fulfilled that whatsoeuer the holy ghost hath spoken for it can not be inough expressed for the worthines thereof how brautifully she did deck the church at his commyng. For then the true religion which afore was shutte vp in ỹ straits of Jury was spred abrode

throughe al the worlde. Then God which afore was knowen but of one familie began to be called vpon of diuers tonges of al nations. Then the world which afore was torne in peeces miſerally with innumerable ſectes of ſuperſtitiõs & errours was vnited in the holye vnitye of faith. Then all gathered them ſelues to ỹ Jewes whome afore they abhorred. The kyngs of the earth and nations did willingly obey Chriſt. The wolues and lions were chaunged into lambes. The giftes of the holy gooſt were powred vpon the faythfull which did excell al the glory of this world al beautiful things and all riches. The body of the church being wonderfully gathered out of countreis far diſtant increaſed & preſerued. The ſpreading of the goſpell in ſo ſhort time was vncredible ſpecially being ioined with ỹ fruite there of no leſſe notable. Wherefore if the dignitie of the church had neuer bene declared by this Prophet yet that notable and vncompara-

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ble condition of that Golden age doth euidentlye declare that it is truly ỹ heauenly kingdom of god.

But it was necessarye that the faythfull shoulde haue a hier taste then by the iudgement of the flesh in estempynge the dygnytye of the churche for when it dyd moste florishe it did not shyne wyth purple golde or pearles but wᵭ the bloode of martyrs. Ryche she was with the holye Ghoste neuertheles she was poore and lacked the earthely goodes: she was noble and honorable both before God and angels by holynes but she was contemptible in the worlde. There were manye outwarde and open enemies whych dyd either cruelly rage agaynst her or els dyd by sutle crafftes inuent wicked thinges against her. And within ther was nothing but terrors and priuy tranes: finially vnder the crosse of Christ ther laye yet hid in honorable dignitye but it was spirituall. Wherefore the consolation whych is in this Psalme was then also in due time

that the faithfull might riſe vp in their minds to a more perfect ſtate of the church. But our cauſe is diuers. Therefore it is come to paſſe by the faut of our fathers that that faire forme of the church hath line vnder the feete of the wicked deformed and fylthy. And at this tyme being ouerladed with our ſynnes, doeth mourne vnder miſerable deſtruction vnder the deryſyon and mockyng of the deuel & the worlde vnder the crueltye of tyrauntes, vnder the vniuſte ſlaunder of her enemies: ſo that there is nothing leſſe deſired of the children of the world which would that all went wel with them then to be counted the people of God. Whereby the profit of this pſalme is better perceiued and alſo howe neceſſary the continuall medytatyon thereof is.

The 1. verſe. To the ſonnes of Corah, a pſalme or ſonge. The foundacyons thereof are in the holye mountaynes

The inſcription doth not ſo much declare the authors as ỹ chiefe muſicians appointed to ſing ỹ pſalme.

How-

Howbeit it might come to paſſe ỹ ſome man of that ſtocke beyng a leuite did compoſe it.

The foundacions thereof.

Since therelatue is of ỹ maſculine gendre me think they are deceiued which doe vnderſtand it of Jeruſalem as though he ſhoulde ſay that it was founded in the holy hilles. Neither am I ignorant howe certaine learned men doe excuſe thys thing. To witte that the name of ỹ people muſt be vnderſtād though he ſpeake of the chief citie. But howe harde an expoſition it were though I ſhould houlde my peace yet euery one may ſee. Some of the Jewes alſo thought nothing more likely then to refer it to ỹ pſalme. And ſo by a metapher they expoūd it the foundacyons of the matter (of ỹ pſalme) bycauſe he intreateth of ỹ holy citie of Jeruſalem which was ſet in the mountaines. But me thinke the true and right meaning is that God hath choſen the holy mountaines in the which he ſhoulde found his owne citie. For

it foloweth a litle after in the text
The most hiest shal establishe it.
He is also ỹ builder of other citys but we neuer reade that he said of any other citie. This is mi resting place for euer, I will dwell here, bycause I haue chosen it, in the Psalme. cxxxii.
For we must alwayes put this difference that though other cities as touchynge the outwarde pollicie were made by the power and prouidence of god, yet Jerusalem was his peculier holye place and kinglye seate. After the same fashion doth Isayas speake Chapter. xliii. Yea, and though all Jewry was holy vnto God, yet it is sayd that he hauyng cast all other aside hath chosen thys to him selfe, in the which he might raigne. Which is expressed in the seconde verse.
The Lord loueth the gates of Sion aboue all the dwellynges of Jacob. To the which that answereth which is written in the Psalme. lxxviii. That God hath forsaken Sylo, the Tribe of Ephraim, the

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tabernacle of Joſeph, ỹ he might dwel in Sion which he had loued. Furthermoze the Prophete doth declare the cauſe wherefoze God doth preferre one place to another and he ſetteth the cauſe not in the worthineſſe of the place, but in the onely lone of God without merites. Therefoze yf any aſke why Jeruſalem doth excell the reſt, let a brieſe anſwere be inough, becauſe it ſo pleaſed God. And thys was the begynnyng of the loue of GOD: but the ende was, that there might be a certaine place in the which trewe religion might remayne vnto the commynge of Chriſt, to the intent that the vnitie of faith might be noziſhed, and from whence afterwarde trew religion ſhould flow to all ỹ coaſtes of the worlde.

Wherefoze the Prophete doth prayſe Jeruſalem with this title, that it hath God foz a chiefe builder and chiefe gouernour. Secondly he aſcribeth al the dignitie which it hath befoze other places to

the grace and adoption of god. As for that that he hath put Sion for Jeruſalem, and the gates for the whole compaſſe of the citie, it is a double * Synecdoche.

* Synecdoche is a figure wher in the part is take for the whole

Commonlye they take the hylles for Sion and Moziah: which I do not reiect, though it may be drawen further, becauſe the countrey was full of mountaines rounde about, and the Citie was ſet in an hie place.

The 3. verſe. Wonderful things are ſpoken of thee (thou) citie of the lorde.

Worde for word it is, that that is ſaid in the are wonderful thinges.

But we muſt conſider the counſel of the prophet or rather the purpoſe of the holy gooſt ſpeaking by the mouth of his prophet. When as the ſtat of the people was lowe and contemptible and many grieuouſe aduerſaries did riſe againſt them on euery ſyde and but fewe had the courage to ouercome the lettes, and daye by daye ſome new alteration did ariſe vnloked for & it was daungerous leſt theynges

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warying worse and worse by lytle and litle at the lengh should vtterly perish, and when there was almost no hope that the citie coulde be restored, least the heartes of the faithful being ouercome with desperation, should faint.

Here is a mete prop set vnder it that is to saye that God hath spoken otherwise of the state thereof which is to come. For it is not to be douted but that they are called from the sight of thinges present vnto the promises which did minister hope of an vncredible glory. Therefore though nothyng apear wherof one may much reioyce, yet the prophet biddeth the children of God to stande vp as it were in a watchtowre and patientlye waite for the thinges that are promised. On this maner were the faithfull admonished fyrst that they might geue eare to the olde oracles, and call them to minde specially those which are written in Isay, from ỹ xl. chap. vnto ỹ end of ỹ boke, & secondlye that they might harken to

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the seruauntes of God which then did preach of the kingdō of Christ: whereby it folowth that we can not iudge a right of the felicitie of the church vnles we iudge of it after the word of god.

I wil rehearse Rahab & Babel amongst thē that know me, behold the Philistines, Tirus and Ethiopia he was borne there.

The 4. verse.

The name of Rahab is taken for Egipt ī mani places of ỹ scripture the which signification doth wel agre to this place: for the prophets minde is to describe that wonderfull greatnes of the church which was as yet hid in it self. Therfore he sayeth that they which afore were greuous enemies or altogether strangers should not onely be familier frendes but also shoulde be grafted in one body so that thei shoulde be counted citisins of Jerusalem. And in the first clause he saieth: I will rehearse Egipt and Babylon amongest them of my housholde. In the seconde he addeth the Philistines the Tirians and the Ethiopians, who were hither to

to at such variaunce wᵭ the people of god shall now agre aswell as if thei were inhabitants. It is a wonderfull dignitie of the church that they shall gather them selues to it rounde about which did contemne it and that thei which did wishe it vtterly rased out & destroyed shuld count it a chief honor to be ẏ citesins thereof, & so to be counted: & al shal willyngly refuse the name of their countrie of ẏ which before thei wer so proud. Therfore wher soeuer they were borne, either in Palestina either in Ethiopia or in Tirus, thei shal profes thẽselues to be citesins of the holi citie. The Iewes do expoũde this place thus that few should come out of other nacions which excelled ẏ others in wit & vertues but that ther should be great abundance in Israel.
Scantly (say thei) shal there amongest the Tirians Ethipioans, Egiptians or any other particular men worthye of prayse so that yf there be any such he may be pointed out with the finger for the scarcitie

citie: but in Sion man and man ſhallbe borne that is to ſaye there ſhall be greate aboundaunce. The Chriſtians doe almoſt with one accorde refer it to Chriſt and thinke that the prophet doeth render the cauſe why they ſhoulde be counted amongeſt the cyteſens of Jeruſalem whych hitherto were ſtraungers & ſore enemis: becauſe Chriſt ſhuld be borne there whoſe duetie it is to gather mē ſcatered as membres torne a ſonder into the vnitie of fayth & hope of euerlaſtyng life. As for the firſt interpretation becauſe it is altogether waſted it needeth no refutation. As for the ſeconde becauſe it is more ſutle then ſounde I doe not receiue.

The 5. verſe. And of Zion it ſhall be ſaid, A man and a man is borne in it and the moſt hieſt ſhall eſtabliſhe it.

He continueth the ſame ſentence that newe citizens ſhall be gathered into the church of god out of diuerſe partes of the worlde. Howbe it he vſeth another figur that ſtraūgers ſhal be counted amongeſt the holy

holye people as though they had bene borne of the father Abraham He ſaide in the former verſe. The Chaldeans and Egiptians ſhal become of ỹ houſholde of the church. The Ethiopans Philiſtines and the men of Tyre ſhall be counted amongeſt hys chyldren. Nowe he doth adde in ſteade of a confirmation that there ſhalbe an infinite multitude of new ſeed ſo that the citie ſhalbe filled with a great people which was deſolate for a time and afterwarde was but halfe full with a litle nomber of men. And this which is here ſhortely promiſed is declared more at large of Iſay. Prayſe O thou barren whych diddeſt beare childzen: for the chyldzen of the deſolate forſaken are mo then of her whych is maryed. Make large the place of thy tent ſtretche out the cordes and ſtrengthen thy ſtakes &c. Likewiſe. Thy childzen ſhal come from farre, lifte vp thine eies rounde about (for) all theſe ſhalbe gathered to thee. And in the xliiii. Chapter almoſt the

same maner of speache is kained or at leaste one which draweth neare to this which is here. This man shall say I am of the lorde he shalbe called by the name of Jacob. This man shall write w̄ his owne hand I am the lords: and he shall call himselfe after the name of Israell. Neyther dothe the prophet without cause signifie by ỹ worde of bearing that ỹ Egiptians Chaldeans and such like shoulde be of the flocke of Gods people.

For although by nature they were not borne of Zion but ought to be grafted in by adoptyon into the bodye of the holye people: yet because our entrye into the church is the second birth, this maner of speakyng doth agre very well. For Christ doth take ỹ faithfull to him in marriage with thys condicion, that they forget theyr owne people and their fathers house. Psalme. xlv. and being fashioned and borne a new of incorruptible seede into newe creatures maye begin to be the sonnes both

of

of God and of the church, Gal. iiii. And ſurely we are borne a new in to ỹ heauenly life none other way then by the miniſtery of the church. But in the meane ſeaſon we muſt marke the difference that the apoſtle putteth betwixt the earthly Jeruſalem, which as it is a ſeruaunt ſo engendreth children to ſubiection, and the heauenly which bryngeth forth fre children by the goſpell. In the ſecond parte of the verſe, the long duryng of the ſame is declared: for often times it cometh to paſſe ỹ the ſoner ỹ cities doe creepe vp into a wonderfull height ỹ ſhorter whyle doeth their proſperous ſtate endure. And leaſt that the felicitie of ỹ church ſhould ſeme after this ſorte to be vnſtable the prophet doeth pronounce that her ſtabilitie ſhall be of the lord as though he ſhould ſaye that it were no merueil though other cities did ſhake & were ſubiect to diuerſe inclinations: becauſe they are toſſed with the world & haue not euerlaſting kepers. But new Jeruſalem

is of another sort whose eternitie being grounded in ỹ power of god shall stand though heauē & earth fal

The 6. verse,

God shall count his people by writing: he was borne there. Selah. The prophet meaneth that the name of Zyon shall be so famous that all shall wt moste feruent desire go about to be counted in the numbre and degre of the citezens thereof. For he speaketh of a moste honorable degree: as though he should say, when god shall make a count of the nations them whom he will chiefly honour he wyll accounte rather to Zion then to Babilon or any other cities. For this shall be agreater dignitie to be in the lowest degre amongest the Citizens of Zyon then any other where to be of the chief: yet in the meane season he admonisheth vs from whence men ỹ are straungers get such honor so sodenly: to wit, of the free gyft of god. And surely thei which are the seruants of the deuyll and of sinne can neuer get by their owne diligence the fredom of the heauenly citie

citie. It is the lord alone who placeth the people in their ſeueral degrees as it ſemed good to him: and whereas the condicion of men is a like he putteth difference betwixt one & another. As for the writing whereof he maketh here mencion, pertaynyth to the callynge for although he hath written his children in the booke of life before the creation of the worlde yet he then counteth them at length in ỹ numbre of his childrē when as he doth ſeale them being regenerate with the marke of the ſpirit of adoptiō.

The 7. verſe.

Aſwell the ſyngers as the players on inſtrumentes, all my fountaynes are of thee.

Partly the great ſhortnes partly the doutfull ſignification of one worde doth make ỹ ſentence dark. As for the word fountaines, there is no dout but that it is tranſlated from the right ſignification & vſed here by a Metapher. But for all ỹ ỹ erpounders do differ in the declaration of the Metapher. Some do erpound it hope, ſome affections, ſome the inward thoughtes. How

be it, I would gladly agre to their ſentence which interpret it ſongs if the propriete of the tonge wold ſuffer it. But becauſe it may ſeme to far fetched I do receiue ỹ which is moſt agreable to reaſon to wit, that the countenance is ſignified, for the rote from the which it is deriued doth ſignifie an eye. Nowe muſt we ſe what that other membre ſignifieth. Aſwell the ſyngers as the players on inſtruments. It is an abrupt maner of ſpeaking, but al men do agree of the ſence thereof, to wit, that there ſhalbe ſuch cauſe of ioye that the prayſe of God ſhall be ſet forth with ſingyng, both without inſtrumentes and alſo with inſtrumentes of muſicke. Therefore he doth eſtabliſhe that which he ſaide afore of that great glorious reſtauration of Sion: for by ỹ greatnes of the ioy and manifolde ſinging of praiſe he declareth how great the felicitie thereof ſhould be. But in the meane ſeaſon he deſcribeth the end of al the giftes which god doth ſo liberally powre on his church: to

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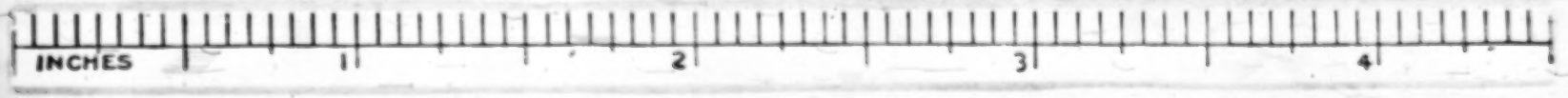
wit that the faithfull do witnesse their thankfull minde towardes him with himnes & songes. Moze ouer that the pzophet declareth ꝓ he dothe embzase the church with a syngular loue care and studye to the intent he myght exhozte and kindle all faithfull by his example to the same affection. Accozding to thys saiyng let my ryght hande be fozgottē if I do not remembze thee Jerusalem in the begynyng of my ioye. Foz then finallye are all our affections in the churche when as we gather our selues frō the wanderyng and vaine distruction of the mynde, and despyse the dignities, delicate thynges, ryches, and pompe of this wozlde, and ars content wyth that onelye spirituall glozy of the kyngdome of Chzist.

FINES.

Prynted at London by Roulande Hall dvvellyng in Golding Lane at the ſigne of the three arrovves.

1561.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